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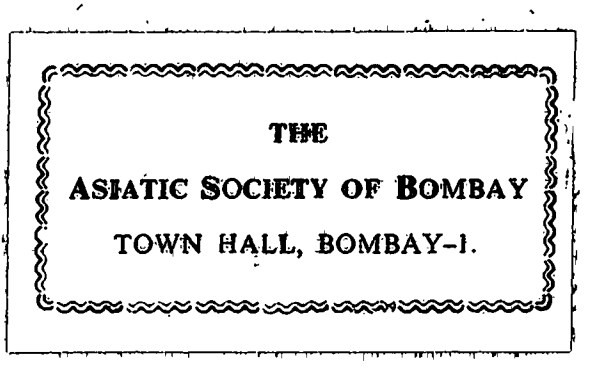

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THE LIFE

OF

THE LORD JESUS CHRIST:

A COMPLETE CRITICAL EXAMINATION OF THE ORIGIN, CONTENTS, AND CONNECTION OF

THE GOSPELS.

TRANSLATED FROM THE GERMAN OF

J. P. LANGE, D.D.,

PROFESSOR OF DIVINITY IN THE UNIVERSITY OF BONN.

EDITED, WITH ADDITIONAL NOTES,

BY

THE REV. MARCUS DODS, A.M.

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PART IV.

THE PUBLIC APPEARANCE OF CHRIST AMID THE ENTHUSIASTIC WELCOME OF HIS PEOPLE.

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(Matt. viii. 5–13, 18–34; chap. ix. 1; chap. xiii. Mark iv. 1–41; chap. v. 1–21. Luke vii. 1–10; chap. viii. 4–15; chap. viii. 22–39; chap. ix. 57–62.)

N His entrance into Capernaum, Jesus found Himself anxiously expected by one who needed His help, and who, on account of his extraordinary faith, has obtained everlasting renown in the Gospel history as The Centurion of Capernaum.

We can hardly imagine, as has been already observed,[1] a greater contrast between two characters than that which is presented to us between this centurion who sought help for his sick servant and that nobleman who came to the Lord on behalf of

[1] Comp. Book I. v. 5, Note, and Book II. iv. 10, Note 1.

his son.[1] That nobleman wanted the Lord to take a journey of some distance to Capernaum; he seemed impetuously to seek in Him merely a Saviour for the body; and as his humility did not at once show itself, so it seemed to the Lord that his faith was at first doubtful. The centurion, on the contrary, from the very first appears remarkably strong as well in the humility as in the faith which he exhibited. And this great spiritual difference between the two men is quite in accordance with the treatment which they received at the hand of Jesus. Whilst He was at first very slow in responding to that nobleman, and expresses His doubts respecting the sincerity of his faith, He is here at once willing to come and to help; and soon He has occasion loudly to extol the faith of this Gentile, and to hold him up before the Israelites as an example which might well put them to shame. Thus, throughout, the spiritual features of the two narratives are quite distinct.

It is evident that Luke gives the more exact account of this transaction. We learn from Matthew that the centurion's servant 'lay sick of a palsy, grievously tormented.'[2] Luke tells us that he was 'ready to die;' and we learn likewise from him that this centurion's servant was dear unto his master. The first Evangelist tells us in general terms that he applied to the Lord for help; from the third Evangelist we learn that he was encouraged to do so by others, and that he made use of an honourable embassy to send to the Lord.

He engaged the elders of the synagogue at Capernaum to go to meet the Wonder-worker, and desire Him to come down. These pleaded his cause very earnestly, and sought to give additional weight to it by adding, that he loved the Jews, and had

[1] With good reason does Ebrard draw attention to the fact that the δοῦλος of the centurion is in Luke (ver. 7) called παῖς, just as in Matthew. This is sufficient to show how we are to understand Matthew's use of παῖς in this narrative.

[2] Although 'paralysis does not at other times occur as a disease quickly bringing on death,' yet the circumstance that it *may* occur as an illness which at last is fatal, and at last therefore is also speedily fatal, is sufficient to put aside the observations of Schleiermacher (*über die Schriften d. Luk.* p. 92) and of Strauss (*Leben Jesu*, ii. p. 96), according to which there is a contradiction between the account of St Matthew and that of St Luke respecting this illness. Why might not a paralytic fall into such fearful agony as to make people apprehensive of his dying? Comp. Ebrard, *Gospel History*, p. 281 (Clark).

built them a synagogue; from which we may well conclude that he was a proselyte of the first degree, that is, a Proselyte of the Gate. But immediately afterwards the heart of this lowly man was struck with remorse at having given this honoured Deliverer of men the trouble of coming to his house. He immediately despatched a second embassy to Jesus, with the declaration that he was not worthy that Jesus should enter under his roof, or even admit him to come into His presence, and entreating that He would cure his servant by a word of power spoken at a distance.

He might, perhaps, have heard of the healing at a distance which had fallen to the share of the nobleman's son, and very likely had explained the wonderful character of this deed according to his own fashion. At any rate, he had a reason to give for his petition, in which was contained the most delicate and hearty fealty to the Lord. He founds his petition upon the remark that he himself was a man holding authority under a higher power. But yet he had to command his soldiers who were placed under him. This, in military language, he amplifies in a lively manner: 'I say unto one, Go, and he goeth, and to another, Come, and he cometh.' Then he comes back to his beloved servant: 'And I say unto my servant, Do this, and he doeth it.'

He had an idea that just in this manner Jesus must act in the kingdom of the powers of healing, or of the genii of recovery and of help, and all the more, since that in His kingdom He had no superior. According to his declaration, he considered Him as the real Cæsar in the kingdom of the wonder-working powers of life, that is, in the kingdom of spirits. According to his view, all the genii of life were bound to obey the word of this great Cæsar; by a word, then, He could send as His servant a genius of healing power to his own sick servant.

This sublime and thoroughly original view of faith, coupled with as great a humility, astonished even the Lord Himself, and turning to His followers, He exclaimed: 'I have not found so great faith, no, not in Israel.' He seized this opportunity to widen the view of the Gospel horizon for His disciples, by giving them the assurance 'that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.' Perhaps a later occasion gave rise to His expressing also the contrast (Luke xiii. 28, 29): 'But

the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.' Jesus dismissed the embassy with the command to return to the house;[1] that it should be done according to the faith of the centurion. On their return they found the sick servant already restored.

The miraculous aid wrought by this word spoken at a distance was accomplished through a twofold drawing of sympathizing and awakened hearts, through a well-prepared road of warmest sympathy. An invisible highway, as one might say, for the victorious health-giving eagles of the great Emperor.

Very soon the Lord was again surrounded by those who sought His help and desired to listen to His words. But it was not His intention at present to tarry again in Capernaum. He desired to carry His help also to the country lying on the other side of the sea, to that region of Northern Perea where the Jews lived in the midst of Gentiles, and much mixed up with them,—namely, in the district which belonged to the union of Decapolis, or the ten cities. The opportunity for making this journey was in the highest degree favourable. The faith of the heathen centurion had made an impression upon the disciples, so that just now they would have the least difficulty in entering into His plan of visiting such a mixed neighbourhood, where even the Jewish life was obscured by such mingling with Gentile life. But not even yet would the Lord forsake altogether the chosen people. Instead of that, again for the second time (Mark iv. 1) He taught from the ship the multitude assembled on the sea-shore. He spoke to the people as one who was taking His leave of them, which must have heightened still more the effect of His words.

But we find that His discourse now takes a new character. The crowd which surrounded Him had gradually very much increased; but it had now become of a very mixed character. Even in His second Sermon on the Mount, we saw Him make a marked difference between susceptible disciples and suspicious worldly followers.[2] As hearers of this description now form a considerable part of His audience, and these being joined by a

[1] Matthew inexactly gives the words as addressed immediately to the centurion.

[2] This would explain the expression, ἀλλ' ὑμῖν λέγω (Luke vi. 27), which has been considered strange. See Schleiermacher, p. 90.

number even of disaffected, unfriendly listeners, the Lord feels that He must veil the real life-giving meaning of His discourse under the form of parables. This time He feels that it is now already quite clear that He is strongly opposed by a hostile spirit in His audience. Therefore He preaches in parables. It would seem that on this day He did not deliver all the parables which Matthew has grouped together in chap. xiii., but only some of them. The interpretation which, according to ver. 10, He gave to the disciples He might have given them in the vessel immediately after delivering the parable, whilst He gave the people a longer pause to think over what He had said to them. The Parable of the Tares, on the contrary, according to ver. 36, supposes another scene, and from its contents, likewise a later time. According to Mark's narrative, Jesus spoke not only the Parable of the Sower on this day, but also the Parable of the gradual Development of the Seed, and finally that of the Mustard-seed. This discourse forms an entire whole. First, then, Jesus impresses upon His hearers that, in the sowing of His word, He does not find in them all the same susceptibility to receive it. He pointed even then to the noxious birds which already were devouring the seed fallen by the way-side, to the hostile principle by which He was counteracted, and which was ever increasing in strength. He showed them how that much that He should plant would perish in precipitate levity, and much in sluggish despondency. But He also expressed His assurance that He found amongst them some good ground. And now He comforted these thus ready to receive Him by assuring them that His seed in their life should not result immediately in flowers and fruit, but should first gradually develop itself. But to those who were in danger of being perplexed at the smallness of the number of His real disciples, He gave the true explanation of the marvellous increase of God's kingdom in the parable of the mustard-seed.

When the even was come, the Lord hastened to cross over to the eastern shore of the sea. But now some individuals, struck with especial veneration, stepped forth from the outer circle of disciples, and wished to bind themselves to full and unreserved discipleship (Matt. viii. 19–22). The Evangelist Luke removes this occurrence to a later time, when Jesus was preparing for His last journey into Jerusalem (chap. ix. 51–62).

But it is easy to be seen that he was led to do so by the transaction which here occurred between Jesus and the two Sons of Thunder. Whilst it was his intention to exhibit the mastery of Christ in dealing with various kinds of minds, we may say of the four different temperaments, he has made a psychological combination. But it is not likely that just at this time, when His cause appeared to be so doubtful, scribes of the character of this enthusiast should have wished to join themselves to the Lord with the expression of an enthusiasm which promised too much, and was therefore little to be relied upon.

This moment, on the contrary, when Jesus was about to cross over into the country of the Gadarenes, was peculiarly favourable. The influence of Christ with the people was now at its height. Even the proposed expedition was rich in promise; only there was against it the scruples of an orthodox shrinking from contact with Gentiles. Therefore a scribe, who felt himself attracted by the prospect which discipleship to Jesus seemed to open, might easily make some merit of his being now ready to follow Him. Besides the Lord's dealing with the sorrowful one who wanted first to bury his father, there certainly also belongs to this place His dealing with the hesitating one who desired to take a formal farewell of those who were at home in his house.

As it is clearly an adherence to Jesus for an unreserved outward following of Him which is here spoken of, so it seems to be in fact a question of future claims to the apostolic office. And we are all the more driven to this conclusion, since a more indefinite adherence to Jesus would not readily have occasioned such a particular discussion concerning the outward proof of discipleship, and since, very soon after this occurrence, we learn that the Lord separated off His first circle of disciples. Perhaps, therefore, it would be well more accurately to ascertain the individuals here spoken of. But, first, we must put aside those apostles who had been already enlisted at an earlier period, thus: Andrew, John, Peter, James the elder, Nathanael or Bartholomew, and Philip. Now, if we recognise James the younger and Judas Lebbeus or Thaddeus to be the Lord's brothers, who did not, we may believe, give in their adhesion to Jesus in so public and sudden a manner, and if, according to the supposition of ancient Church history,[1] we leave the pos-

[1] See Winer s. v.

sibility as yet undisputed of Simon the Zealot being a third brother of the Lord, then certainly the names of Judas Iscariot, Thomas, and Matthew would come under consideration as the three candidates here spoken of.

The first of these aspirants offered himself to Jesus as His follower with the forward and enthusiastic word, 'Master, I will follow Thee whithersoever Thou goest!'[1] But the word seems to inspire with no confidence the Master in the knowledge of souls. His answer is serious and full of warning: 'The foxes have holes, and the birds of the air have dwelling-places;[2] but the Son of man hath not where to lay his head' (either to sleep or to die)! Was it with these words, may we imagine, that Jesus replied to the offer of Judas Iscariot? We only know of him that he was the son of one Simon (John vi. 71), apparently a man of Kerioth, of the tribe of Judah (Joshua xv. 25). He might very likely have been a scribe, discharging his office in Galilee. Some people have thought the Lord's answer to this candidate very strange.[3] But that He might very possibly have spoken of foxes in a figurative sense, is shown by the message which He sent to the Galilean prince Herod (Luke xiii. 32). Many have marvelled how Jesus could have received amongst His disciples such a man as Iscariot. The passage before us might give us a key to this *How*. Here is a man who comes forward and enthusiastically declares that nothing shall separate him from Jesus, that he will and shall follow Him everywhere. Could Jesus altogether give the lie to the expression of such an enthusiastic self-surrender from so important a man? But that He meets him with a tone designed to test his character, and which seems to betray a feeling of mistrust, is evident. He means to say to him, that in connection with the needy Son of man, one should not, one might be sure, look for any earthly

[1] Schleiermacher refers the expression ὅπου ἂν ἀπέρχῃ to the different roads which Jesus might travel (towards Jerusalem). See the work already referred to, p. 169.

[2] '*Dwelling-places*, not *nests*; for birds do not live in nests.'—De Wette, *Comment.* p. 86.

[3] Weisse. in his *Evan. Geschichte*, vol. ii. p. 57. Besides, according to Weisse, the Lord's words must be taken in an allegorical sense, and mean that the Divine Spirit, which had become incarnate in Christ, never reposes or rests, never allows Himself to be enclosed under any roof or between any four walls, etc.

gain. The foxes even are better off than one could outwardly be with Him; they, at all events, have their holes. As concerning the birds of the air, we do not wish to attach any importance to the fact that, but a short time before, in the parable of the sower, He had spoken of birds in an evil sense, of the seed-destroying birds. But the expression, 'the Son of man hath not where to lay his head,' might very well have been spoken here in an especial presentiment of that moment when, in dying, He should have no pillow on which to support His head.

Yet it certainly is remarkable that Jesus neither positively rejects this candidate, nor yet does He receive him with joyful sympathy.

The second candidate is desired by Jesus Himself to follow Him. But he meets this request with words of sorrow and dejection: 'Lord, suffer me first to go and bury my father.'

Now, we can hardly imagine that this disciple wanted still to devote himself to the care of his aged father, so as not to become a follower of Jesus until after his death.[1] It would have been senseless his promising to follow the Lord at such an uncertain period. Besides which, it would have been unfeeling to describe the care of an aged father by such an expression. The father of this man was therefore dead. His grave stood ready.

But as Jesus was on the point of setting sail, this man must at once decide which he would do: either he must forego his personal attendance at the funeral, or else he must give up his departure with Jesus.

But the melancholy, irresolute man could not bear to make the decision. He therefore begged for permission first to do the funeral honours to his father: perhaps he hoped thereby to effect a delay in Jesus' departure. But the Lord met the grief of this honest man for the death of his relative with rebuking and encouraging decision: 'Let the dead bury their dead; but go thou and preach the kingdom of God.'

Thus, in spite of his wavering, Jesus does not reckon this man amongst the spiritually dead, of which there were enough in Capernaum who remained at home to attend to the funerals there.

In his sorrowful irresolution, he sees the valuable kernel of

[1] Compare De Wette's *Commentar. z. Matt.* p. 87. According to a tradition in Clem. Alex. (*Stromata* iii. 4), this other disciple was Philip. But Jesus had admitted Philip before this into the inner circle of disciples.

faithfulness, as perhaps in the flaring enthusiasm of the first aspirant He may have discerned the smoke of egotistical self-deceit. When, afterwards, the Lord was journeying towards Judea to go to the grave of Lazarus, Thomas uttered those mournful words, 'Let us also go, that we may die with him!' And again, after Jesus' resurrection, he could not again get free from the idea of His death, His grave.

It would therefore have been quite in accordance with his character to have at first encountered the Lord in this manner, and if the Lord had even already now proclaimed to him the advance of victorious life over the graves of the dead.

Concerning the third aspirant Matthew is altogether silent. This one said to Jesus: 'Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.' This request Jesus gently reproved in His reply as a mark of indecision: 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.' Soon after His return from the country of the Gadarenes, Jesus called Matthew from the receipt of custom. Immediately he rose up, left all, and followed Him (Luke v. 28). But he now prepared a great feast, at which he entertained the Lord in company with several publicans, of whom he now seemed to be taking leave as of his former professional comrades. Hence that third disciple reminds us of Matthew. Perhaps he would fain have made this great supper at once, before the departure for Gadara, in order immediately afterwards to follow the Lord. But Jesus could not approve of such a farewell feast, at which the young *ploughman* would have looked back unduly upon his old course of life, instead of looking forward, keeping his eye fixed on the plough, intent on serious labour in God's field, which requires decided self-surrender and renunciation of the world,[1]—a farewell feast, therefore, calculated to hinder the work of the kingdom. Later, however, when circumstances so ordered it that this feast opened up for Jesus Himself a most appropriate sphere of labour, and when the disciple had proved by deeds his determination to follow Him, then He gladly took part in such a feast. It is not said whether, notwithstanding, this third disciple followed Him. At all events, He was not yet decidedly received into the inner circle of disciples.

[1] See Stier's *Words of the Lord*, i. 369 (Clark).

Thus the disciples of Jesus were gathered together, apparently increased by the new companions whom Matthew mentions, and they at once proceed to depart. Jesus determined to set out just as He was. The vessel which bore Him was accompanied by other vessels. It, together with them, formed the little fleet of Christ's increasing company. His fame now fills the whole country of Galilee; the anticipations and hopes of the disciples soared bright and vast away over the Galilean Sea. But a great trial was soon to shake this rising enthusiasm. A sudden mighty hurricane[1] broke upon the sea and brought the vessels into danger. The billows dashed over the ship in which the disciples were; the water in the ship got higher and higher, until, as Mark tells us, it was near being full, or getting overloaded; and even the disciples, accustomed as they were to the sea, began to lose courage. It seemed to them that there was something especially fearful in this sudden storm. And if they thought now of Jonah's voyage, when a storm of wind beat over the ship because he was flying from God, then the apprehension might have seized them, that perhaps there was an accursed thing in the breast of one of their companions in the ship, perhaps in that one who had entered last just as they were about to sail.

But why should they commence any inquiry of this sort, when they could have recourse to the Master? They turned to Him in this trouble of their souls. They found Him lying in the hinder part of the vessel asleep on a pillow, as in the peaceful rest of childhood: the howling storm awoke Him not! And even the disciples' cry of anguish, 'Master, save us, we perish!' filled Him with no alarm. With perfect composure He rebuked first the disciples for their faintheartedness, then He rose up, and with His garments fluttering, full of majesty, confronting the storm like a second storm from heaven, He cried out into the din and whirl the holy word: 'Peace, be still!' He had uttered the word from the heart of God. The wind ceased, a great nocturnal calm was soon again spread over

[1] ['To understand the causes of these sudden and violent tempests, we must remember . . . that the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic *funnels* to draw down the cold winds from the mountains.'—Thomson, *Land and Book*, 374.—ED.]

the sea. And as the night was restored to serenity and brightness, and seemed fain to array herself with festal splendour amid the glittering lights of the sky and the mirroring sea, so also peace and joy were restored to the souls of the disciples. But a great awe of Jesus had taken possession of them. 'What manner of man is this,' they inquired of one another, 'that even the winds and the sea obey him!'

Thus it is likewise with the ship of the Church, in which the disciples of Christ traverse the world's sea: it cannot go to the bottom, even if the spurious characters existing among disciples themselves should arouse the most dangerous storms, for He Himself is ever with them in the ship; His righteousness outweighs unrighteousness within the circle of His disciples.

The direct mastery which Christ here exhibited over nature[1] does not militate against the fact, that Christian humanity again obtains this mastery in the indirect way of the use of means; rather it points out just the creative juncture [*Moment*] in which humanity becomes again fully conscious of her spiritual superiority in God over menacing nature, and consequently the juncture in which the foundation is laid of the whole Christian era, so far as it developes itself into an overcoming of nature by the use of means. For it is quite certain that even the subduing of nature by the use of means to the service of man supposes the ever-increasing development of Christian enlightenment. This, perhaps, is most especially to be seen when steamers burst, and steam-ships, with all their appliances for subduing nature, blow up in the air. In such a case, something has always been wanting somewhere in the right conjunction of immediateness with the use of means, perhaps in prayer or sobriety of spirit.

The voyagers landed in the neighbourhood of Gadara, the chief city of Perea, which lay to the south-east of the southern extremity of the Lake of Gennesaret; it was built on a hill, and was for the most part inhabited by Gentiles. Immediately on His arrival, Jesus was induced to cast the spirit out of a demoniac; and this healing stands out as the greatest of all His

[1] [Hase, *Leben Jesu*, p. 138 (4th edition, 1854), mentions the doubt of some, whether Jesus only, through His knowledge of nature, predicted the calm, or through His power over nature, brought it about; and he observes that the eye-witnesses, who were seafaring men, decided for the latter.—ED.]

miraculous cures of this nature.[1] In relating this occurrence, the Evangelist Matthew differs in two particulars from the other Evangelists. Both differences are, no doubt, to be explained from one cause, and testify to either a greater or a less degree of accuracy in his account in comparison with that which the other Evangelists had received. But we assume that the Gospel, in its essential substance, is in its form before us from Matthew himself, and that Matthew, just in this circle of facts which cluster round his call, is deserving of particular attention. Besides, the circumstance is to be considered that he was a tax-gatherer on the western shore of the lake, so that the opposite shore must have been well known to him. Hence, when Matthew speaks here of the country of the Gergesenes, whilst the others speak of the country of the Gadarenes, we may assume that he points out more precisely the place where they landed, giving it the name which it may have had from a town not so well known as Gadara.[2] Besides this, the Evangelist mentions two demoniacs as having hastened out to meet the Lord, whilst the others only speak of one. It would be altogether unpsychological to suppose that the Evangelist had the peculiarity of liking to make two individuals out of one. As little can we imagine that the number two arose out of the name of Legion, which the demoniac gave himself. For it would not only suppose a most entire misunderstanding of the narrative, but also the most pitiful endeavour in the compilation of the Gospel, if we were to assume that the plurality of the possessing demons was meant to be thus in some measure confirmed through the duality of the demons.

Also is it surely quite impossible to suppose that Matthew, who was so well acquainted with the localities in the neighbourhood of the lake, should have brought hither that demoniac out of the synagogue at Capernaum, and have joined him to this

[1] [On the connection of this miracle with the preceding, see Trench.—Ed.]

[2] [On the disputed reading in this passage, see the author's *Comm. on Matt.* vol. i. 331; Ebrard, p. 248; Ellicott, p. 188; and Alford *in loc.* Ellicott reads Γεργεσηνῶν with the Textus Rec.; and it is obvious that the reading Γαδαρηνῶν may be easily explained as an attempt to bring Matthew into harmony with the other Gospels. For deciding the reading, the remarks of Thomson, *Land and Book*, p. 375, on the ruins of Gersa are important. His description of the locality answers point for point, in remarkable coincidence, to the scene required by the narrative.—Ed.]

demoniac of Gadara.[1] Rather, we have here surely to recognise more exact precision in the introduction of the second demoniac, of the same kind as when he observes that the shore of Gadara where Jesus landed, was more precisely described as the country of the Gergesenes.

The one difficulty bears evidence for the other, and both bear evidence for the originality of the Gospel. Jesus therefore cured two demoniacs in the country of the Gadarenes; but that characteristically important one which caused His speedy return was only one of the two. Thus the first Evangelist, according to his habit of grouping together several incidents, has represented both cures as one fact.

All the Evangelists have considered it characteristic that this neighbourhood should have so decidedly turned its dark side to the Gospel. The road from the sea to the nearest town was insecure. Rocky fissures extended through this region, which were used as sepulchres. In these caves dwelt two demoniacs, terrifying the passers-by. Jesus healed them; and one of them under most remarkable circumstances.

This possessed man, who stands forward more prominently, would no longer allow himself to be kept at home. They had often tried to bind him. He had even been placed in chains and fetters, but he was always free again: the fetters were broken, the chains snapped as if he had rubbed them asunder, his clothes he tore off, and fled into the desert, which resounded with his cries. His paroxysms were so fearful that he raved against himself, wounding himself with stones. This savage being rushed then towards the Lord immediately on His landing. There was something self-contradictory in his behaviour, as we have seen above, which is explained, on the one hand, by the foreboding sense of Christ's superior might, which came upon him in his demoniacal power of apprehension, and, on the other hand, by the ungovernable defiance which the demons inspired.

This contradictory circumstance, that he hastened to the Lord and fell down before Him, and yet cried out to Him, 'What have I to do with thee?' quite agrees, therefore, with his condition.[2] Jesus had commanded the unclean spirit to

[1] So Ebrard, p. 247.

[2] By this the difficulty is solved which Strauss and others have found in this apparent contradiction.

come out of the sick man. We have seen what delayed the cure. The possessed man, in accordance with his distracted consciousness, felt as if a legion of spirits were within him: therefore with this consciousness Christ had to deal. The demons now besought Him that He would only not send them into the deep, but allow them to go into the herd of swine.

Those who have not caught aright the difference between the great Shepherd of men and the well-conditioned swine-keeper in the country of the Gadarenes, imagine here that Jesus ought to have forbidden the demons to work this mischief, that it was a violation of the Gadarenes' rights of ownership to have granted their request, and that this proceeding can be only falsely defended by referring to the sovereign right of Christ's Godhead. It is quite true that the demons acknowledge in Him this Divine fulness of power; but yet we explain His decision on the ground of His human consciousness of right: yes, on the very ground of His perfect unassumingness with reference to legal rights. He had not to administer justice nor the laws, nor to undertake the guardianship of swine in the country of the Gadarenes; and therefore He permitted that to take place which He could not have forbidden without mixing Himself up with local affairs of justice. Consequently modern lawyers who bring an action for damages in consideration of these Gadarenian swine, and who would thereby make the Gospel history also answerable for what the Prince of the Gospel once did, have to take the part of that wild legion of malicious demons.[1]

But now follows what is indeed a very obscure history. Even defenders of the Gospel narrative have been almost tempted to see here some mythical traits. But yet it seems to us that we should rather speak only of highly mysterious features in a circumstance clearly enough delineated.

It has been explained above, how first of all we are to understand demonaical operations among the demons, according as they took hold of the consciousness of the possessed sufferer; perhaps in such a way as generally a fixed idea becomes the central point in the consciousness of a crazy person. We therefore consider these demoniacal operations on their natural side

[1] Concerning this point, the narrative in the two other Evangelists evidently clears up the more obscure account in St Matthew.

as proceeding from a frame of mind spiritually powerful, and physically diseased.

Now it is quite certain that such states of mind, according to the measure of their powerfulness, pass over from men to men, particularly to the weak, or that they can make an agitating impression upon those men. But here the question forces itself upon us, how far animals also may be susceptible of such impressions.

Now, first of all, it is quite certain that they, especially dogs and horses, are very susceptible of physical impressions from man. The dog has a great disposition to receive into his animal condition, and to exhibit, human peculiarities. The horse has a great disposition to physical terror from impressions—one might almost say to ghost-seeing.[1] But as for the pig, he seems, in his dull, obstinate nature, to represent quite the opposite pole to the aforesaid noble animals. Nevertheless it is capable of receiving terrifying impressions; and such a shock once received by the whole herd of swine, manifests itself sympathetically. It hurries along a whole herd in wild senseless fury.

Now, if we return to the demoniacs, we must first of all again bear in mind that the healing of demoniacs was each time accompanied by a final paroxysm. This paroxysm appeared generally to be in proportion to the grievousness of the complaint. Here, therefore, in this moment, when the demoniac called *Legion* knew that his last attack was come, we may expect a most frightful paroxysm. It certainly is contrary to the meaning of the Gospel narrative to suppose that he rushed into the herd of swine: the herd was a good way off from them, Matthew says. And even the final paroxysm of a demoniac would hardly exhibit itself in so very strange a manner. Yes, this form of healing would be opposed to his own consciousness. Besides, the outward entrance of a man into a herd of two thousand swine, by itself alone, considered as a material influence, would not have called forth the results here recorded. The real matter is therefore set forth in the following simple mysterious form. The demoniac has a final paroxysm. And if he before made the place unearthly by his fearful cries, the thousand

[1] We are reminded here of Balaam's ass, which we are to imagine to be a lively oriental ass, more nearly approaching to a horse; perhaps a very strong type of this class of animals.

voices of the demons which were being driven out of him now make themselves heard in the most horrible howl. His outcry is like the shrill, confused savage sound of a wild hunt. This roar acts like an electric shock upon the herd of swine, which is feeding at some distance off on the slope of the hill overhanging the sea. The terror which comes upon them seizes the whole herd like a storm; and with senseless, stupid excitement, they rush down from the steep mountain side into the sea; in their flight, perhaps, deceived by a rush-covered bank, which makes them hope to find a refuge in their most congenial home, a swamp. Thus they perish.[1]

Without doubt, this obscure occurrence is not without its significance. One explanation is, that the Gadarenes deserved to have been punished for their un-Israelitish breeding of swine; but against this it has been urged, that though certainly the Jews dared not eat swine's flesh, yet that they were not forbidden to trade in swine. Only, this last distinction does not exactly hold good; for the breeding of swine must in any case have been opposed to the feeling of Jewish purity. But also it is not to be supposed that immediately on His crossing over to the eastern shore of the sea, Jesus could have found nothing but simple heathenism and Gentile ways.

The herd of swine characterized, therefore, the mixed neighbourhood, where perhaps even the Jews gained their livelihood by swine, in furnishing them to Gentiles. Under these cir-

[1] [This explanation, however, will be considered superfluous, and indeed out of place, by those who accept the simple statement of the narrative, that they were not demoniacal dispositions but personal devils which possessed the man. These persons, by their request (which must have some meaning), provided for their reception in the swine when they should be expelled from the man. They were conscious that, as persons, they must now go elsewhere; and when they entered the swine, they produced effects similar to those they had been producing in the man. And it was this, apparently, which completed the man's cure. He knew now that they were persons which had been in him; he saw them going elsewhere, and knew himself in distinct conscious separation from his tormentors. By those who would have the swine to be merely affected in sympathy with the man, the event is misunderstood as a whole, the case of the swine being disconnected from the cure of the man. No doubt there are cases in which the feeling of a man is communicated to animals; but it is forgotten that such communication does not diminish but rather increases the original feeling in man, and cannot therefore be applied to the present case.—Ed.]

cumstances, the occurrence was very significant, even if we cannot say that Jesus here inflicted a punishment on the Gadarenes; still less, since He did not Himself order the accident, but merely permitted it to happen as a decree of God. When such an accident as this took place at the very entrance of Jesus in that neighbourhood, it showed how far removed was His course of life from the lawlessness with which it has been often charged.[1] Yes, this occurrence, happening at a time when the Old Testament laws concerning meats were about to end for the kingdom of Christ, threw a wondrous streak of light at the end of their existence across the centre-point of these laws, by bringing out in strong relief the ideal significance which might have been couched under the prohibition to eat swine's flesh. The remark has recently been made with truth, that the aversion which ancient civilised nations had to eat horse flesh, proceeded apparently from the fact that the horse is peculiarly disposed to receive within himself human influences, and to come into a certain friendly relation with man.[2]

The horse so often becomes inspired by the physical disposition of his rider, even by his heroism, that one might indeed venture to say, that he who feeds on a riding horse, eats likewise something of the life of his rider. A lap-dog is entirely interwoven, as it were, with the reflection of his mistress's humours and fancies. Hence, no doubt, arises the deep-seated aversion to eating the flesh of such an animal, in which can be imprinted such varied reflections of humanity. But as concerning swine, they seem to have a susceptibility to receive dark impressions of wild sylvan terror, which caused their flesh to appear unclean to the ever watchful spirit of the theocracy.[3] But for mature Christian nations, this disposedness of

[1] See Hess's *Lebensgeschichte Jesu* i. 533. 'It is well known how much scorn, ay, and even persecution, the Jews must have had to endure in consequence of their being forbidden to eat swine's flesh. Did Jesus desire, perhaps, to justify His nation in this respect, and to show to the Gentile Gadarenes that even in this point the Jewish law had divine authority to support it?'

[2] Comp. the article Pferdefleischessen, in Tippelskirch's *Volksblatt*, 1844.

[3] Just so the Arabians, Egyptians, Ethiopians, and Phœnicians. Comp. Von Ammon, vol. i. p. 396.

swine's flesh to disease no longer carries with it in general any weight; but just as theocratical humanity was passing out of the legal into the Gospel period, it would seem that the spirit of the ancient theocracy was, by a singular occurrence, to appear justified in the severity of its prescriptions intended for the nonage of God's people.

At all events, this fact may be considered as a great primary phenomenon concerning the relation between the demoniacal dispositions of men and the psychical nature of animals, and especially of swine; and let those who have no better explanation to give, refrain at least from all such glosses as do no more than throw a certain gloss of tolerable respectability over the Gospel narrative, impoverishing the great reality of the fact recorded, in order that the wisdom of the day may find no difficulty in the passage, *i.e.*, may be relieved of this riddle likewise.

The keepers of the swine beheld the terrible disaster, and flew to the city to proclaim it there. The city here spoken of seems to have been a small provincial town near the sea. On hearing the frightful news, the people from the villages and hamlets hasten out to meet Jesus. They see the evidence of the misfortune which the swine-keepers announced, in a most gratifying sight; for they see the demoniacal man healed, and sitting quietly on the ground at the feet of Jesus, clothed and in his right man. From some quarter his clothing has been promptly provided; and by his speech he shows that he is restored to his right mind. They now hear the full particulars from those who witnessed the transaction. But immediately a great fear falls upon them, and with courteous entreaties they implore the mighty Stranger to leave their neighbourhood. The destruction of two thousand swine outweighs with them even the deliverance of a man whose misery had disturbed the whole neighbourhood. At any rate, the fear of faith certainly as yet outweighs with them the joy of faith.

The working of the spiritual glory of Jesus has therefore, for the present, agitated quite powerfully enough this neighbourhood, and a stronger exhibition of it they could not have borne. Besides which, He forces Himself nowhere. He therefore agrees to their courteous rejection. But in return, when about to depart, He takes care that the healed man should stay behind, to be a witness amongst them of this deed of His. This man

seems to have been deeply grieved that his countrymen should banish his Deliverer; at all events, He was dearer to him now than his home. Therefore, when Jesus was entering the ship, he begged to be allowed to remain with Him. But Jesus charged him to return to his own house, and proclaim to his family how that God had had mercy upon him. And this charge he fulfilled most energetically: throughout the whole neighbourhood of the ten towns he declared what had befallen him, and together with the praises of God he proclaimed likewise the name of Jesus. Thus in the dark country of the Gadarenes, during a very short sojourn, Jesus had changed an inhuman wretch, driven hither and thither, and absolutely controlled by the darkest sentiments of the country, into a faithful and zealous preacher of God's delivering grace, and of the salvation which had been set forth in him. And this great blessing of His Spirit He leaves behind for a people who had been punished through the judicial severity of His appearance, and who were fast chained to earthly interests.[1]

NOTES.

1. That the centurion of Capernaum (centurio, commander of a company) was a Gentile, may clearly be gathered from the narrative. But as concerning the corps to which he belonged, many have expressed the opinion that there was at Capernaum a Roman garrison, and that to this he belonged. By others, again, this has been doubted. Compare Kuinoel on this passage. As Herod Antipas was by the Romans the acknowledged prince of Galilee, the garrison at Capernaum probably belonged to his

[1] [The remarks of Westcott (*Characteristics of the Gospel Miracles*, pp. 83 ff.) on the judgment which is involved in the miracles on the spirit-world are very worthy of consideration. And regarding the different effect of this miracle on the demoniac himself and on his countrymen, he says (p. 70), 'The one, in the consciousness of a restored being, entreats that he may still follow the author of his blessing; the others, in the anticipation of greater sacrifices, seek still to retain for a while that which could not abide the ordeal of the divine presence. The one petition is refused, the other granted; yet so that what seems in both cases the withdrawal of a blessing, is really the counsel of tenderest love. The Saviour departs, but the witness of His love remains. The greater blessing is replaced by one which was less overpowering.' Augustine (*Quæst. Evan.* ii. 13) compares the healed demoniac's case to Paul's: 'To depart and be with Christ is far better; nevertheless to abide in the flesh is more needful for you.'—Ed.]

own military, in which case the centurion was attached to this Galilean corps. Herod Antipas had many Gentiles among his subjects, and, no doubt, therefore among his officers as well.

2. Concerning the locality of Gadara, compare Ebrard, p. 248; concerning Decapolis, or the ten cities, see Winer's *R. W.* s. v.

3. It is self-evident that the many other difficulties which recent critics have found in the foregoing Gospel narrative,—for example, why the demons were so foolish as to drive the herd of swine down a precipice, and thus deprive themselves of their lodging,—it is self-evident that these difficulties are set at rest by our view of the demoniac state. The examples which Strauss, vol. ii. p. 37, brings forward are interesting, concerning the manner and means by which, in former times, exorcists sometimes made the demons give them a sign that they were gone out. [Westcott, *Characteristics of the Gospel Miracles*, p. 73, gives a tabular view of the various phrases which express the idea of possession, and serve to bring out some of its characteristics.—ED.]

SECTION XIV.

THE RETURN OF JESUS TO CAPERNAUM FROM HIS JOURNEY TO GADARA. THE THRONG OF PEOPLE. THE PARALYTIC. THE CALLING OF MATTHEW. MORE DECIDED CONFLICTS WITH THE PHARISEES AND WITH JOHN'S DISCIPLES. A SUCCESSION OF MIRACLES.

(Matt. ix. 1–34. Mark ii. 1–22; chap. v. 21–43. Luke v. 17–39; chap. viii. 40–56.)

In Gadara Jesus had met with a fresh repulse. He therefore returned again to His own city (Matt. ix. 1).

Matthew seems to lay stress upon His being thus sent home, but also on the fact that His home was in Capernaum, where he himself most probably dwelt.

Here they still received Him with open arms, as if they had been looking out towards the eastern shore in anxious expecta-

tion of Him. On His arrival a crowd is very soon again collected, and surrounds the dwelling into which He has entered, probably Peter's house, with whom He was accustomed to lodge. The crowd increases, blocking up the entrance, so that those seeking help cannot approach the door, whilst Jesus is either talking to those immediately around Him, or else preaching to the people from the house. But now something extraordinary occurred, which Matthew mentions with admiration (*καὶ ἰδού*, ver. 2). The roof of the chamber or hall in which Christ was, opened, and upon a litter, borne by four persons, a paralytic man was let down and laid at the feet of Jesus.

The men who bore this sick man had not been able to gain an entrance by the door of the house in consequence of the crowd. Then they had hit upon this expedient, either gaining the summit of the house by an outside staircase, or else by the roof of a neighbouring house, and then removing the bricks from the platform at the top of the house where Jesus was, until the opening was effected.[1] This was indeed a breaking through of faith in its most literal sense, and only to be explained as proceeding from the most fearless confidence, which seemed almost to border on impertinent presumption.[2] Antecedently, it is not likely that the lame man allowed himself to be thus dealt with against his will; rather his courageous faith seems first to have given rise to this undertaking. Yes, from the way and manner in which the Lord took this affair, we might conclude that he had been the real leader of this bold expedition; thus resembling General Torstenson, who once gained a victory whilst he was being carried sick and lame in a

[1] It is evident from Mark's account that it was not an enlarging of a trap-door which is here spoken of. This is apparent also from the circumstance itself. See Ebrard, p, 263.

[2] 'Criticism,' in its usual narrow-minded littleness of spirit, has been shocked at this heroism of faith, and has expressed concern lest this breaking open of the roof might possibly have injured those who were underneath. Dr Hug, with reference to this concern of theirs, has described the whole operation in his *Gutachten*, Part ii. p. 22, showing how such an opening could be made without endangering those who were below. [Thomson (p. 358) recounts a number of facts regarding Eastern roofs, which shows the whole affair to have been a very simple matter,—'the extemporaneous device of plain peasants, accustomed to open their roofs and let down grain, straw, and other articles, as they still do in this country.' —Ed.]

litter.[1] But now, when the man lay there on his litter before the Lord, and looked Majesty Itself in the face, he might perhaps have been frightened at his own boldness. It seems as if now he could not bring out a single word. But well Jesus saw that it was not merely the longing of a sick man for health, but rather the longing of a conscience-stricken, salvation-craving soul for pardon, which had thus been able to burst open for him this spirited and high-soaring method of refuge. He saw in the deed of this bold little company their common faith, and He said to the sick man: 'Son, be of good cheer, thy sins be forgiven thee!' But He immediately knew in His spirit that He had spoken this word in a *mixed* company. Around Him were seated Pharisees, and scribes or lawyers, some of whom were from the immediate neighbourhood, others from a distance (Luke v. 17). These changed colour at this word of Jesus. They probably looked at one another with signs of horror; perhaps even murmuring together. And though none dared speak aloud the word in which they all immediately agreed, yet Jesus read in their souls the sentence: 'This man blasphemeth.' They had, perhaps, already been in quest of some such word from His lips, and now in every look and gesture was to be plainly read: We have it! But the Lord must have deeply felt the significance of this juncture, when a narrow circle of opposers in the midst of those who revered Him first condemned Him in this brightest moment of His spiritual activity. But that which had stirred up these men of ordinances was in reality the fact, that He had absolved this man not through any medium, but of His own self, whilst in their opinion the man should have first brought the appointed sin-offering to the temple to perform the ceremony of repentance, and have waited until he heard his absolution from the mouth of the priest, who pronounced it in the name of Jehovah. They imagined they could draw this inference, that Jesus set aside the temple-service, and encroached wantonly upon the high prerogative of Jehovah. This was all based on the supposition that this man must have sinned in the Levitical sense. That any one without Levitical guilt could feel himself a sinner, and in need of the forgiveness of sins, was just what they had no

[1] [Westcott perhaps too decidedly ranks this among the Miracles of Intercession, p. 50, *Characteristics of the Gospel Miracles*.—Ed.]

conception of. Their want of this conception must have most deeply troubled the Redeemer.[1] He immediately blamed them *aloud* and *openly*, because they had judged Him with gross error, *secretly* and with *cowardice* in their hearts. And then entering with the loftiness of a king into their ways of thought, He gave them a theological riddle: 'Whether is easier to say, Thy sins be forgiven thee! or to say to such an one, Arise, and walk?' Then perhaps He made a pause, and left them to guess. They still gave Him no answer, although, according to their habit of thought, they might have imagined the first to be easier, because a man could pronounce the word without any one being in a position to judge of its effect in the spiritual life. In the omnipotence of His Divine certainty, Christ thus stood triumphantly opposed to their senseless impotence. It was not, however, His triumph that He cared for, but God's cause, and so, first fixing His eyes upon His opponents, and then turning to the paralytic, He said in one breath: 'But that ye may know that the Son of man hath power on earth to forgive sins, Arise, take up thy bed, and go unto thine house.'

The man understood Him. He arose, took up his bed, and departed, glorifying God. He went forth in the sight of every one, before them all (Mark ii. 12). The royal authority of Christ, His triumph, opened through the crowd a way for the pardoned sinner, which before had been closed against him. In his feet Christ had given a visible proof of what He had just before wrought invisibly in his heart, and all the unprejudiced spectators were struck with the fear of God: they were filled with joy, and joined the happy man in glorifying God. That promise of the prophet (Isa. xxxv. 6), that in Messiah's time the lame man should leap as a hart, had now been literally fulfilled before their very eyes. We have not to inquire how far the healed man's state of sickness was connected with his sins. That it was connected with his consciousness of guilt is evident; and this idea is agreeable to pious minds. The truly religious man will ever refer his sufferings to his sins, even if he has not immediately through those sins drawn upon himself these sufferings; and in his sufferings he will ever consider it to be his first need most particularly to reconcile himself with God in

[1] 'In fact, from their traditional standing-point, these men had by no means wrongly judged,' etc.—Von Ammon, vol. i. p. 421.

respect to his sins. Yet it is even possible that this paralytic might have drawn his suffering upon himself immediately through his sins. But even if this were not the case, in his religious frame of mind his sin must have been to him his greatest suffering; and it was upon just this frame of mind that Jesus fixed His eyes first of all with pity and healing sympathy. Therefore we have no need to enter at length into the profane and foolish remarks which have been made here concerning this master-word of the Saviour, that is, the Prince of healing art, whose healing begins from the very fountain of life.[1] We may venture to trust the penetration of the master-mind of Christ, as well as the clear certainty of the fact of the healing, to believe that in this case the most definite absolution was the previous requisite of the healing. At all events, to this high-soaring paralytic his absolution seems to have been the first object.

Immediately after this cure, Jesus again helped another man to walk. For He went forth by the sea-side, and after He had taught and dismissed the assembled multitude He called upon the publican Matthew, whilst sitting at the receipt of custom, to follow Him. It was as if the pharisaical spirit, by its positive enmity to His mercy in the healing of the paralytic, had led Him now in this formal manner to call the publican to be amongst the number of His disciples; just as afterwards in like manner the Apostle Paul was induced, in consequence of the unbelief of the Jews, to turn himself all the more decidedly to the Gentiles (Acts xviii. 6). And the Evangelist himself seems to have perceived the significance of the moment in which he was called (Matt. ix. ver. 9). For Jesus saw that He must display a decided opposition to the enmity on the part of the Pharisees against His free compassion, and so, by calling this publican, He gave a great sign that He was turning Himself with especial hope to the publican body. After what has gone before, there can hardly be a doubt that Matthew had already previously stood in a nearer relation to Jesus, even if he could not have been the disciple who was nearly ready to follow Him before the passage across to Gadara. For not only does the scene of the calling presuppose such a friendly relation,

[1] According to Von Ammon, vol. i. p. 419, the sick man had 'a fixed idea that his bodily condition was in consequence of his previous sins.'

but also more especially the circumstance, that the new apostle is able at once to introduce to the Lord a number of publicans who honour Him likewise. But yet what the Evangelist has particularly wished to stand out prominent is, that it was the determination of the disciple now to follow Jesus at once, and that this determination was in consequence of a startling and mighty summons from Jesus. Also, it is difficult to see how such a call to the apostolic office could have been partially followed, or how a tax-gatherer's business could have been gradually given up.[1] There lies no difficulty in the fact that Matthew the Evangelist speaks of his own call in the third person. Putting out of view the fact that he herein follows the example of other right-minded historians,[2] he had here the especial motive of wishing to set forth in the strongest contrast, how Christ turned Himself from those Pharisees, and went forth to call a man, named Matthew, who was sitting at the receipt of custom. By the introduction of the first person this contrast would not only have been weakened, but would have been made indistinct. But as it is evident that the three first Evangelists relate the *same* account of the calling of *a* publican under the *same* circumstances, the question here arises, how the riddle is to be solved, that Mark and Luke call the newly called one Levi, whilst the first Evangelist designates him as Matthew?

Now it is obvious to conjecture, that the Lord might have given a new name to Levi when receiving him amongst His apostles, just as He had done to Simon and others.[3] He named him Matthew, perhaps because he was come to Him above the others as a gift of God. Therewith might have been connected the fact, that the name of Nathanael, which is almost identical with that of Matthew, was changed into Bartholomew.[4] Now, when the second and third Evangelists related the calling of Matthew, it was likely that they should assign to him his earlier

[1] With cutting irony, Ebrard, p. 265, has dismissed the supposition of 'criticism,' that the called man would have been induced gradually to leave his office of publican.

[2] Besides the example of the four Evangelists, that of Josephus is particularly to be observed. Cf. Strauss, i. 572.

[3] See Hug, i. 193.

[4] See Von Ammon, i. 424, on the etymology of the name Matthew. The author combats the customary reference of it to the meaning: *Gift of God.*

name, as it was reported to them, because it might be of interest to the Church. But Matthew loves best to call himself by the new name which the Lord has given him. But besides that, in his Christian modesty, he dwells too little upon himself to mention his earlier name, or to bring out so prominently as Luke does the circumstance, that he made the Lord a great feast. But otherwise he does not conceal this fact.[1] He began his disciple's course and closed his publican's life by making a joyful feast to the Lord. It was certainly with the heartiest concurrence of Jesus, that at this feast, not only He should associate with Matthew, but that His disciples also should associate with many of Matthew's old companions, publicans and sinners. Sinners of course are spoken of in the Jewish sense; they appear apparently to have been men who were under Levitical excommunication, or who might be considered levitically unclean, either on account of their intercourse with Gentiles or with unclean persons. In the condition of the publican already there subsisted a transition to the condition of those who were fallen from pharisaical temple-righteousness. In company, then, with such a group, Jesus brought His disciples to a social meal. Here was a bold step; but not too bold for Him who felt how wide amongst this class of men the doors were opened to Him of a longing for salvation, and how clearly and prominently it behoved Him to set forth and to show by outward deed that it was His desire to save sinners, and therefore that He was even willing to associate with them according to the measure of their readiness to receive Him.

That the Pharisees and scribes could not but soon know of this event, is clear. But it was also immediately seen what great offence Jesus had given them through accepting this invitation. They took His disciples to task because He ate with publicans and sinners. The fact of their always coming to His disciples with their complaints, not only shows the involuntary fear with which His majesty inspired them, but it also exhibits the cowardly, perfidious disposition which generally belongs to zealous superstition, ever hunting after heresy,—

[1] [The English version of Matt. ix. 10 unduly conceals the fact that it was Matthew's house into which the Lord entered. The words ἐν τῇ οἰκίᾳ are precisely what Matthew would have used to mean 'in his house.' See Scholefield's *Hints for an Improved Translation*, p. 2.—Ed.]

the disposition, namely, to calumniate the bearers of a better spirit chiefly behind their backs, and in this way to seek to alienate their followers from them. But the disciples faithfully report to their Master, and Jesus gives His answer direct to His opponents openly and freely: 'They that be whole need not a physician, but they that are sick!' If they were at all willing to allow that He was a prophet, then, according to their own supposition of a contrast subsisting in the nation between righteous men and sinners, they could not but have expected that this prophet must bring back sinners again to their proper position, and therefore that they must form the chief centre of His activity. Thus He convicted them according to their own hypothesis. And yet they were not to be won by this argument, since they were imagining a Pharisee under the notion of a prophet, and therefore also a despiser and condemner of the publicans *par excellence*, just as narrow-minded Christians can never see anything but an excellence of their own one-sidedness in the man whom they expect to help them.

Therefore Christ spoke His sententious word not only in their sense, but also in His own. The matter now stands thus, He means to say, that you can be in no need of Me, with the fancied soundness which you possess by virtue of your temple-righteousness; while those, on the contrary, who are in a fallen condition with respect to the superstitious righteousness of the common people may be in want of Me.

To the first, it was their temple-righteousness which was a snare in the way of their conversion; whilst to the others, the open condemnation by which they were oppressed was a salutary agitation. In single cases, however, a greater and even a radical freedom of spirit might be brought into play, as well as a deeper trait of humanity, if a Jew would enter into greater intimacy with Gentiles, particularly through the publican's office, just as, on the other hand, it was plain enough that the spirit of illiberality and inhumanity had participated in the rejection of Gentiles, publicans and sinners.

The Lord strengthened His remonstrance by reminding them of the prophet's words: 'I will have mercy and not sacrifice' (Hos. vi. 6). They were to learn the meaning of this word. We shall more exactly understand the connection of this passage with Christ's words if we remind ourselves that

the publicans and sinners were guilty in consequence of their neglect of the sacrificial worship, whilst the Pharisees sinned through their want of mercy for these guilty ones. But now God desires much more particularly the mercy of pious love to men than the sacrifice of pious worship. But if men will fain offer Him sacrifice without joining it with mercy, or even joined in fanatical zeal with unmercifulness, He then cuts asunder with the sword of His word the hateful combination: He rejects the oblation thus destitute of mercy, and chooses rather free, unfettered mercy, even though not supported by sacrifice. The opposite to that, and the disavowal contained in it, is indeed not altogether absolute, but rather relative. It cannot be said unreservedly that God rejects sacrifice, but only when it is offered to Him in opposition to mercy. But when this opposition does confront the Lord, then that disavowal is certainly absolute: the sacrifice devoid of mercy He rejects, because it has thus become a lie; mercy He chooses, because it contains within itself the cheerfulness of self-sacrifice. Thus does Christ, in the name of the Lord, explain to these Pharisees that they are much more wanting in what is essential than the publicans; and He puts the seal to what He says by a solemn explanation of the object of His mission: 'I come not to call the righteous, but sinners to repentance.' Not to the self-righteous, nor to the temple-righteous, nor to the righteous according to the letter, is His divine message addressed; but to those who know and feel and confess that they are sinners, who judge themselves as sinners, to them does His mission extend,—with those He has to do.

Thus did Jesus turn aside the reproach of His having eaten with publicans, and made it into a shaming of His enemies. But now these ill-wishers had an eye upon another feature in this same feast,—namely, that it had been a festive banquet, a feast of rejoicing; and forthwith they found on this circumstance a new cause of offence. But it is a remarkable phenomenon, that it was more particularly the disciples of John who came forward with this complaint, and disciples of John, too, in the stricter sense, not merely admirers of him, such as were to be found scattered everywhere among the people. For it lies quite in the nature of the case, if we find John's own disciples about this time sometimes in attendance upon the

Baptist, and sometimes near Jesus among His observers; and if we recall to our minds the situation which they were thus placed in, this occurrence, at first so surprising, becomes quite intelligible.

We last found the Baptist in full activity at Enon, near to Salim, in the summer of the year 781 (John iii. 23). But at this time, when the publican-apostle, Levi Matthew, made the Lord a feast, it is probable that he was already in prison, since soon afterwards, and indeed before Christ's journey to the feast of Purim in the year 782, he sent his well-known deputation to Jesus (Matt. xi. 2). We must at a subsequent stage return to the more definite inquiry concerning the time of his imprisonment by Herod. But if we clearly apprehend the effect which his apprehension must have had both upon him and upon his disciples, we shall see that his disciples, who were at liberty to visit him in his imprisonment, though they could not live with him, would about this time have been more likely than ever to occupy themselves with Jesus. It is with these disciples of John that we have to do, who already felt themselves in some measure to be in opposition to the higher spiritual life of Jesus. They could not yet have broken with Jesus, as later they did with His Church. They were prevented from doing this by the authority which their master exercised over them. Yes, about this time they would certainly have been willing gladly to put up with His guidance, if He had commenced some dashing work, if He had given them any sort of prospect whatever of His being about to burst open the fortress of Machærus in which their master lay imprisoned. And in this hope they would be disposed to come round Him, and attentively to observe His behaviour. But it must have gone sadly to their hearts when they saw how the people flocked round Him, and exulted in Him, and followed His steps as exclusively as if there were no longer any John the Baptist in the world. And when, besides, they now observed that even Jesus did not seek to obtain the outward freedom of this great man, but that He seemed rather to be drawing away from him the means by which he might be released—the hearts of the people, and then actually saw that He could feast with publicans, whilst in their opinion, He, together with the country at large, ought to be fasting and mourning for the imprisoned

prophet,—then it was natural that, with the line of thought which they had once adopted, their feeling of irritation against Jesus should rise to bitter indignation. But they were more honourable than the Pharisees, and therefore they addressed themselves immediately to Him with the inquiry of partisan-like surprise: 'Why do we, as disciples of John, and the Pharisees fast oft, but Thy disciples fast not; and thy disciples eat and drink, hold merry feasts?'

Matthew distinctly tells us that this question was addressed by the disciples of John to the Lord. From Mark we learn that the Pharisees also joined in this attack. Luke introduces both the scribes and the Pharisees as questioners, and in such a way that this second attack follows immediately upon that first one. Apparently Luke has made the succession of the attacks his chief attention. Matthew, on the contrary, settles the motive of this second question, namely, the irritation of John's disciples. Finally, Mark gives us the picture of the occurrence. Just as often two parties, between whom there is ill-will, will often become friends in an overpowering ill-will against a third party or person, so was it here. It very likely happened that men with the disposition of Pharisees would stir up yet more the indignation of the disciples of John who were amongst them. And when these latter were wanting to come forward with the reproach that the school of Jesus was wanting in the due severity of pious fastings, and in the definite exercises of devotion (Luke v. 33), it was likely that they would be glad to support the assertion of their observances by referring to the same observances of the Pharisees, and all the more, because in this point they were really related to the latter, and because the established weight of the Pharisees might materially strengthen their reproach.

On the other hand, we can imagine how willing the Pharisees would be to edge and to support these sad and earnest scholars of the great prophet, in order to give a blow to Christ's authority with the people. It was apparently a well-contrived plan of theirs, an imposing and threatening coalition.

Jesus' answer appears all the more striking if we remember the Baptist's last witness concerning Him: 'He that hath the bride is the bridegroom; but the friend of the bridegroom,

which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice.'[1] Thus had the Baptist set forth the spiritual glory of Jesus, and his own relation to Him. Hence Jesus now appeared to meet the disciples of John with only a continuation of their master's words (John iii. 29) when He replied 'Can the companions of the bridegroom mourn or fast so long as the bridegroom is with them? Ye cannot make them do that (Mark ii. 19; Luke v. 34). But the days will come when the bridegroom shall be taken from them, and then shall they fast.' *In those days*, as it is more particularly specified; for the separation between the Bridegroom and His companions shall be indeed but a temporary one. So long as the wedding festivities continue, the children of the bride-chamber cannot mourn and fast; that would be altogether unnatural, even to the minds of John's disciples. The Messiah was now holding His marriage feast. In the crowds of believers who embraced Him, His future Church was hastening to meet Him, His bride. Now the disciples of Jesus ought at all events to be recognised as friends of the Bridegroom at this feast.

Therefore they would have been real disturbers of the marriage feast if at this time they had chosen to fast. Now, according to the full meaning of the words of Jesus, He not only justified Himself to John's disciples with their master's word, but He also rebuked them with it. They were now disturbing the pleasure of the Messianic marriage feast; and they were especially culpable, in that they refused any longer to see in their master himself the friend of the Bridegroom. When the Lord now intimated to them that *at the end of a short feast He Himself would be withdrawn from His disciples*, and that then His disciples would mourn for Him, and in their mourning would fast, this reference was highly significant for them. They were to remember that true fasting has its truth only in a corresponding disposition of the mind, in great and profound sorrow. They were to feel that Christ entered into their sorrow; but that He could not and would not remove it by outward help, but rather that in holy sympathy He saw Himself already consecrated to death. And that too might have helped them to divine that the death of Christ would assume

[1] Comp. Stier, vol. i. p. 380.

a greater importance for His disciples and for the world than the martyrdom of John. But the tenderest thought in these words of Christ is this, that it was possible in spirit to hold a heavenly feast of joy over the salvation of sinners even during the imprisonment of a prophet, ay, even in the foreboding of approaching death to Himself.

But in order that these complainers might know once for all in what position they stood towards Him, Jesus distinctly explained His relation towards them in two parables. In the first parable the Lord says, that it is not customary to put a piece of new, unwrought cloth upon an old garment in order to repair it. If any one were to do that, it would be a great mistake; for the new piece itself (by its contraction) would again tear the old garment, and thus the rent in it would be worse than it was before. Surely by this explanation the Lord gave the disciples of John clearly to understand that He was not minded to force the rich stuff of His fresh new life into the worn-out form of the ascetic prophet's teaching, which they wanted to set forth, still less into that of pharisaical Judaism. At the same time, the word was a rebuke to them for beginning now with the comparatively fresher life of the school of the Baptist to patch on Pharisaism. In this parable He does not draw their attention to the fact that it looks both beggarly and extravagant, that it has a miserably patchy appearance, to see an old garment mended with new cloth. But He leads them to the thought, that they ought better to understand their own interest; that their worn-out religious forms of life would be torn and destroyed if He were to join with them His new, spiritual ways in a mixed patchwork. Since the Lord has expressed His thought so clearly in this parable, we might be disposed to inquire why He should have found it necessary to express it over again in another parable. But we shall soon see that in this second parable He heightens and completes the same thought. At first, these ascetics had the expectation that He would provide them with His stuff, His spiritual ways, to serve to patch up the old garment of their life. But although He set aside this expectation, although He should refuse thus to reform Judaism as such with His Christianity, yet the complaint might recur, it might take a milder form. They might expect that He would at least exhibit His life, Christianity, in

Jewish forms—of fasting, for example, and of the asceticism of prophets, or pharisaical ordinances, or of Leviticism. But even this expectation He sets aside; and for this very purpose He makes use of the second parable, at the same time further unfolding in it His thoughts concerning the relation of new to old. In the first parable, Christianity appeared (according to Stier) more 'as a custom and a way, a mode of life, or even doctrine;' in the second, it appears as a 'spiritual principle, as the spirit which creates the doctrine, as the life which fashions the mode of life.' 'Neither,' He adds, 'is it customary for men to put new fermenting wine into old bottles.' If it is done, the bottles burst, and the damage is twofold. The old bottles are destroyed, and that is an annoyance for those who love and preserve those old bottles. But what is worse, the noble wine is spilt. It is therefore customary to pour new wine into new bottles: in this way both are preserved, the wine through the bottles, the bottles (as casks) through the wine. Thus the Lord at once explains that He cannot entrust His new wine to old bottles, His Christian spirit of life to old Judaical forms. This sentence of Christ's is in every age of the highest significance. It shows what great stress the Lord lays on the importance to the contents of the form which holds it; it shows how much He recognised the necessity that the form of Christianity should be in keeping with its inward being. Those who would fain show their skill in blending discordant materials in the sphere of religion—the advocates of *Interims* and of *Adiaphoras*[1]—find here no warrant. When, nevertheless, it has happened that men have again poured the new wine of Gospel life into the bottles of worn-out forms of life, the harm of such a proceeding has been already sufficiently clear. It is abundantly seen with what power the new wine bursts the old bottles, and how much then of the noble substance of life is spilt, mixes with the dust of the earth, and becomes mud. Hence God so disposed and ordered it, that the new wine of Gospel life in the Reformation was poured into new bottles. But for every age the warning of Christ holds good, that the pure life of His Church must not be destroyed by forcing it into worn-out forms. But His sentence contains

[1] [Cf. Guericke's *Handbuch der Kirchengeschichte*, vol. iii. p. 394.—Tr.]

this too, that pure Christian forms must be preserved together with the wine.

Thus the Lord deems His cloth too good to adorn with it the old garment of pharisaical Judaism. For it would make of it a proud beggar's garment; consisting half of righteousness of works, and half of righteousness of faith. It is His will that the new garment of righteousness by faith must be made entirely out of the cloth of His life. And as He insists upon the unity and pureness of faith, of faith as the contents, so He does likewise upon the safe preservation of His life in corresponding and vigorous forms. The new living wine of Gospel joy, blessedness, love, holiness, and freedom must be set forth in the new forms of really evangelical, heart-rejoicing sermons, of really festive songs, of really brotherly communions, of genuine New Testament discipline, of radical freedom in spiritual movement and mutual influence.

The disciples of John could gather with certainty from this explanation of Jesus, that He would not allow Himself, through their importunity, to be drawn into their gloomy, ascetic cast of character, or even into that of the Pharisees; but that He meant to set forth the new spiritual life in a new form as well. Certainly the Lord closed this decisive explanation by a word which in some measure excused their individual weakness: 'No man also, having drunk old wine, straightway desireth new; for he saith, The old is better.' Thus the matter did not, indeed, certainly stand between the spiritual ways of the Pharisees or of the Baptist on one side, and those of Christ on the other; but the taste of these scrupulous spirits would fain have it that it did, and the Lord gave them to understand that, considering the weakness of their taste, He would generously allow them time to reconcile themselves gradually to His new institution of life.

We ought not to forget that Christ dismissed the disciples of John with this categorical explanation. Apparently they did not receive it in the best possible way, and reported the Lord's words in such a manner to the imprisoned Baptist as might very much have contributed to lead him into a gloomy state of mind, and into temptation.

Immediately after this transaction, Jesus had an opportunity of showing that His way of joining in a joyous meal did not

estrange Him from those who were sorrowing. A ruler of the synagogue at Capernaum, Jairus by name, had sought Him out in anguish of heart. As soon as he found Him, he fell at His feet, and excitedly, with many words, begged Him to hasten to his house. 'My little daughter,' he said, 'lieth at the point of death.' Apparently reckoning the time that had been lost since his departure from home, and distracted by his grief, he expresses himself stronger still: *She is even now dead!* [1] he wailed out; and then again correcting himself, and in the hope that every spark of life was not yet extinct in her, he prayed: 'Come and lay Thy hands on her, that she may be healed; and she shall live.' Jesus immediately went with him, followed by His disciples, and a crowd of people, who thronged Him almost to suffocation. A woman needing help, and ashamed to tell openly of her woman's disorder, an issue of blood, availed herself of this throng. She had already suffered twelve years from this complaint, and had spent all that she had on doctors, whilst her complaint only continued to get worse.[2] In her conflict between womanly modesty and her longing for deliverance, it came into her thoughts that if she would only touch secretly the garment of this much extolled miraculous Physician —even that would bring her help. With the strength of despair she forced her way till she came immediately behind Jesus, and,

[1] If we combine together the accounts of the different Evangelists, we shall find that they give us a most graphic picture of the extreme agitation of this man. When he left his daughter, she still lived, but signs of the death-struggle seemed to have made their appearance. Therefore, among the many words which, according to Mark, he uttered in his confused address, he might have dropped also the word which Matthew records, 'Even at that moment his daughter was dead,' and yet he might then have again recurred to the hope that she might still be saved and live. That his daughter was dead, and that the Lord should raise her from the dead—this, surely, could not have been distinctly contained in his petition. But that Jesus could save her even in the last gasp, he was sure; and whilst contradicting himself in his agitation, his words unwittingly expressed a yet stronger confidence. We should therefore deprive this narrative of its most lively features, if we were here to correct Matthew's account by Mark, merely in order that the man may give a clear connected statement, which does not so well become him as the confused utterance of extreme agitation.

[2] The long continuance of this complaint 'not only endangered her health and her life, but was also a positive ground for divorce, and laid her under the obligation of avoiding every public assembly.'—Von Ammon, i. 408.

not very gently, perhaps, in her extreme agitation, she grasped a corner of His garment—the hem, or perhaps the tassel which hung at the shoulder of the garment. To feel this pull, to understand it, and to accept it: this was but the work of a single moment in the soul of Jesus. The woman felt a shock from the touch, and was immediately conscious also that she was healed. But Jesus, who with superintending consciousness (ἐπιγνούς, Mark v. 30) had felt His own life stirred, and consequently the streaming forth from Him of healing power, turned Himself about, thus directly facing the woman, and said: 'Who touched My clothes?' This question seemed marvellous to Peter and the other disciples. 'Master,' they say, 'the people throng Thee and press Thee; and sayest Thou, Who touched Me?' But Jesus let His eyes wander over the crowd (περιεβλέπετο ἰδεῖν, Mark) as if inquiringly, though she whom He was in quest of was just opposite to Him. He was wishing for her free confession: only through that could the healing receive its last sanction, and become a spiritual blessing to the woman. For it was necessary that she should not only be brought out of the natural reserve of womanly feeling, but also out of the present reserved form of her faith. She was not to take this blessing home with her as a secret, beneath the veil of modesty or of superstition. And now for the first time did there pass through her life the true terrors of the Spirit like holy fire from heaven. The reserved and fettered Jewess became an unreserved and unfettered Christian: trembling and yet determined, and with her spirit freed, she stepped close in front of Him, fell down before Him, and before all the people told Him her whole history up to the moment of her feeling herself healed. Upon which the Lord gave her His blessing: 'Daughter, be of good comfort, thy faith hath made thee whole; go in peace.' Thus He blessed her in like manner as He blessed the paralytic. And, indeed, both these supplicants must be compared together in order that we may see two wholly characteristic forms of bold faith, a manly as well as a womanly exhibition of faith in direct contrast. Both supplicants broke through with heroic confidence, and forcibly laid hold on help: the man did it in a manlike way, breaking through the roof of a house, almost like a robber; the woman, in a womanly fashion, almost like a skilful thief. But both were

acknowledged by the Lord in the pure heroism of their confidence.

The delay occasioned by this transaction almost makes one forget that Jesus was on His way to a dying person. It reminds one of a later tarrying, when His delay in coming was such a sore trial to His friends Mary and Martha; and it gives us an idea as to the way in which He might then also have been employed. But for Jairus too this pause was a heavy trial. He appears to have been silent; and this was, no doubt, much accounted of in his favour. But, in the meantime, messengers came from his house with the intelligence that his daughter was dead. There almost seems to have been some irony and bitterness mixed with the words which they added: 'Why troublest thou the Master any further?' Perhaps they meant to say that this man knew very well before that he could do nothing more here; at all events, it is characteristic that Mark and Luke should both have preserved the strong expression, 'Why troublest thou him any further?'[1] But Jesus spoke to him words of encouragement: he was not to be afraid, but only believe. But when entering into the house of mourning itself, He made a careful selection. Of His disciples He only took Peter, James, and John with Him; and besides them, only the father and mother of the child, the last having apparently hastened out to meet Him at the door. We have here the first instance of His choosing out some peculiarly trusted ones from among those who were properly His. The others in the meantime had an office assigned to them amongst those who remained without. But besides this, the Lord doubtless wished only to be surrounded by the perfectly pure sympathy of the purest and greatest among His disciples, for even in sympathetic delicacy He showed the majesty of His nature. But the reason why He chose out these three is explained by His perfect insight into the very depths of personal character, and by the equally great freedom and sovereignty of His spirit: just these were His most chosen ones. But this selection is an evidence to us of the *elevated* and holy feeling with which He now approached this work, and beforehand prepares us to expect some new and singular act, such as has not yet come before us. But the house was already filled with the noisy tumult of the

[1] τί ἔτι σκύλλεις (Mark); μὴ σκύλλε (Luke).

official mourners, with the sound of wailing flutes and voices. These appeared to be at hand, just as in the desert vultures hover over a fallen and wounded deer, glorifying the power of death. And when He reproached them for making such a din, explaining, 'The maid is not dead, but sleepeth,' *they laughed Him to scorn* (all the Evangelists make use of this expression); their profanity thus breaking forth coarsely and glaringly out of the midst of the funeral wail. For the rest, we are here assured that they had judged rightly as to her being dead, and that it is erring just as much on the other side to mistake the higher style of Jesus' words, to take them literally, and to say, The maid was not dead, but only apparently dead.[1] The Evangelist Luke expressly states that she was dead; and only upon this supposition can we at all understand the very peculiar behaviour of Jesus in this case. Those who would wish, on the contrary, to explain the words of Jesus quite literally, cannot talk of the maid's being apparently dead, but only as sleeping. But Jairus would not have needed to summon the Lord merely to awake his daughter out of sleep in its ordinary sense. Jesus then drove out those mourners who maintained that the maiden was not asleep, but dead, *i.e.*, was not to be again awakened. The house had now become quiet and empty. Two souls stood, believing and praying for help, near the maid like two mourning tapers—the father and mother. His Church the Lord saw represented through His three intimate friends. And now came the solemn awakening. The *Talitha cumi* thrilled through Peter, and by him through Mark in all its original power; and by their transmission it will continue to sound through the Church even till the end of the world.[2] The efficacy of the word appeared, as it were, abundant and overflowing. The maid arose and walked about the room, perhaps in her agitation moving to and fro between her father and her mother. But the Lord was so profoundly calm in it all, that He was able quite

[1] See Olshausen's *Commentary*, vol. ii. p. 13.; Von Ammon, i. 413. Comp., on the other hand, Stier, i. 397.

[2] A 'Critic' has made the frivolous remark, that the disciples may have communicated this word as a sort of spell or incantation. Surely the meaning of an incantation must have quite escaped him, for everything in it depends upon the formula; hence, according to this criticism, the disciples must have presupposed that any one by quoting these two words could raise maidens from the dead.

formally, or as if He were a physician, to order that something should be given the child to eat, whilst the witnesses of the transaction felt as in a holy ecstasy. But when He straitly charged them that they should tell no man what was done, we may suppose that by this was meant, not the fact of the awakening itself, but only that the particular details of this sacred occurrence were not to be profaned by any premature talking about it amongst the people.

As Jesus was returning to His former abode, He heard that two suppliants were following Him, who cried, 'Thou Son of David, have mercy upon us!' He did not stop. He was not disposed openly to attend to this cry of premature allegiance. For if He had publicly given them a hearing, a rising perhaps of the Galileans, in the name of the Son of David, might have been attempted. But they followed Him even into His dwelling; and here, before they spoke, He encountered them with the question: 'Believe ye that I am able to do this?' On their answering in the affirmative, He touched their eyes and cured them. And now these two men looked upon Him with their eyes, who even before their healing had proclaimed Him the Son of David, and who were now more than ever bound to do so. Therefore He straitly charged them that they were to let no man know what had occurred. No doubt they were, above all things, to keep secret the title under which they had sought Him, and under which He had helped them. But the healed men could not keep the secret to themselves: as soon as they were departed, they proclaimed *Him* everywhere,—not merely thus making known the deed, but Himself as the Son of David, throughout the town and country.

But as soon as this watchword of allegiance sounded through the country, opposition began also more distinctly to arise. This was especially the case when a fresh occurrence took place. Jesus healed a dumb man possessed by a devil, who had been brought to Him, *i.e.*, a man whose demoniac consciousness would not allow him to speak. This was a case of disguised demoniacy, in which the demon who held possession of the man concealed itself under the appearance of his dumbness; which dumbness proceeded not from any organic defect, but from a physical-demoniac constraint. The demoniac state of mind under which this man was suffering, was such

that he thought either that he could not or that he must not speak, that his demon would not allow it; and consequently it may be compared to the condition of those insane persons who are prevented by a fixed idea from going out of doors, or the like. The mastery of Jesus was therefore shown in this case by His immediately seeing through the condition of this man—fastening upon the hidden demon who made himself known by no word, and casting him out. And as soon as He had thus freed the man's soul, he began to talk reasonably. The people marvelled at the sight of this master-stroke of Jesus, and said, 'It was never so seen in Israel!' This homage was pretty clear: Jesus was placed by it above Moses and the prophets. In consequence of this, the pharisaical party were led for the first time to put forward the satanic opposition of affirming that Jesus drove out the demons because He was in league with Satan, the prince of demons, and made use of his help; that all these miracles, therefore, were but a jugglery of hellish powers, whose ends Jesus was subserving as a spirit in their employ. This blasphemy was at first only put forward in the form of a sneaking whisper in face of the loud enthusiasm of the multitude: later we find it grown into a shameless and open accusation against the Lord. Envy, from its very nature, is willing to adopt this extreme accusation. Just as the envious man himself does unconscious homage to the powers of darkness, so is he inclined to see their rule in others whose spiritual workings soar above him and weigh him down, and all the more, since, in his beclouded state of mind, Satan will appear to him to be mightier than God. Even the popular mind often is guilty of committing this sin against those great geniuses who in God's power accomplish some incredible result. Thus, for example, a lofty cathedral, that of Cologne, was only built by the help of the devil; he had a helping hand in the erection of a bold bridge,—the Devil's Bridge; in the perfecting of a new discovery—the art of printing. And even the creative Spirit Himself must often have His boldest ideas and works designated as devil's enchantery; as, for example, when He has thrown gigantic masses of rock in confusion on a mountain's summit. If, then, even the more harmless popular mind can so often mistake the works of natural genius, and even of the creative Spirit in His general government, for the devil's works, there is

no such very great cause for wonder that the pharisaic-hierarchical mind should have fallen into the horrible error of traducing the glorious Spirit-works of the great God-man as being no better than Satan's jugglery.

NOTES.

1. The woman cured of the issue of blood has been honoured by Church tradition under the name of St Veronica. She is said (according to Eusebius, vii. 18) to have erected at her home in Paneas, at the sources of the Jordan, a brazen (according to Von Ammon, a stone) monument before her house, in honour of Him who had saved her life.[1] When Von Ammon maintains (i. 413) that the sick woman was a Jewess, and therefore concludes that she could not have had her house in the Gentile town of Paneas, this conclusion is certainly without much weight. For how many Jews at that time were scattered far beyond Paneas, even throughout the world! Concerning the details of the tradition, compare the passage referred to.

2. Concerning the healing of this blind man now before us, and other healings of this kind, compare Ebrard, p. 262. Concerning the difference between the dumb demoniac which we here met with, and the man similarly afflicted who is also blind, Matt. xii. 22 (Luke xi. 14), compare the same, p. 241. There is surely something surprising in the fact that just twice, at the healing of a dumb demoniac, the Pharisees should come forward with the same reproach, that Jesus drove out the demons with the devil's help; but no doubt they were just the persons who would have an especial motive for doing so, inasmuch as these particular cases of illness might appear to be just those which the exorcists have always held to be incurable, and because on this account they would look upon these cures with more especial envy.

3. The Evangelist Matthew closes the account of the healing of Jairus' daughter (ver. 26), as well as of the healing of the two blind men (ver. 30), with the remark, that the fame thereof was spread abroad into all that country (ἐν ὅλῃ τῇ γῇ ἐκείνῃ). This expression might be taken as if the Evangelist spoke of another neighbourhood in contrast to that of His own

[1] [The curious will find a careful excursus on this subject in Heinichen's Eusebius, iii. 396.—Ed.]

home. But these particular scenes, together with the healing of the paralytic, are strictly confined, as far as locality is concerned, to Capernaum. Add to this, that the expression in ver. 28, 'when He was come into the house,' seems to refer to His abode at Capernaum. And at length His departure from Capernaum is announced in ver. 35. Now when we again turn to the expression above referred to, that the fame of Jesus was spread abroad throughout all that land, it seems possible that it had reference to the town and neighbourhood of Capernaum. Yet it might be more obvious here to think of that particular district in Capernaum in which Peter's house was situated, and to suppose that it was not the fame of Jesus generally which is here spoken of, but the more specific announcement that He who wrought such works was the Son of David, and therefore the Messiah (see Matt. ix. 31).

4. It is a characteristic observation of the famous 'Criticism,' that the intimation of the Evangelists, that Jairus' daughter was twelve years old, has been derived from the preceding intimation that the woman with the issue of blood had suffered for twelve years. Such very minute and external coincidences in the Gospel history, though they occur everywhere a thousand times over, are judged by this critical theory of the world too full of significance to be credited.

SECTION XV.

PREPARATIONS FOR A NEW JOURNEY. THE SEPARATION OF THE TWELVE APOSTLES. THE INSTRUCTIONS GIVEN TO THE APOSTLES.

(Matt. ix. 35-chap. x. 42; chap. xi. 1. Mark iii. 14–19; chap. vi. 6–16. Luke vi. 12–16; chap. ix. 1–6.)

Jesus had not now any intention of tarrying a longer time in Capernaum; He only returned to this centre of His wanderings in order to prepare for a fresh expedition. Apparently it was known at Capernaum from the first that He would soon again take His departure; hence it was that the paralytic man, and also the woman with the issue of blood, had hastened to

obtain His help in an extraordinary manner. The calling of Matthew also points to a fresh departure. As the Lord had already now visited the high mountainous district of Galilee, and the opposite shore of the lake, so He now desired to pass through the towns and villages of the lake district which lay below Capernaum, especially the neighbourhood of Capernaum which was in the direction of Jerusalem, all the more since, no doubt, the spring had now come, and companies were already forming to go up to the feast of Purim, at which Jesus also intended to be present.

And now, as He approached this thickly inhabited district, the throng of people in His way kept on increasing. From city to city, from synagogue to synagogue, crowds flocked around Him. He saw the multitude, and compassion moved His soul. They were driven about and scattered abroad as sheep which have no shepherd, and which, therefore, cannot form a true flock. Jesus felt that this people needed real shepherds, spiritual pastors. But the more they pressed round Him, the more did one step in the other's way. They could not all hear Him, they could not all get at Him. Jesus might well have sighed when He saw the people's need. So we gather from what He said to the disciples: 'The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He will quickly send forth (ἐκβάλῃ) labourers into His harvest.' If He thus urgently desired His disciples to make this prayer, we may well imagine how earnestly He Himself prayed. And we also learn from the Evangelist Luke, that His great solicitude on behalf of the people occupied Him throughout a whole night in prayer to God. On this occasion He had quite separated Himself from the circle of His disciples; He tarried alone on a mountain top. On the next day, when He again joined the disciples, He made His selection of the twelve apostles.

In the life and doings of Jesus we ever find a view of the most distant joined to a view of what was nearest, a most universal care to a most special care. So also here. He selected His twelve apostles with the immediate object, during His present missionary journey, and on His way to Jerusalem, of working upon and subduing, through their co-operation, the masses of people who were following, and who were awaiting

Him. Thus, as the disciples, in His power, and in oneness of spirit with Him, radiated forth as it were from Him, His agency must have been multiplied by their means, whilst at the same time the mass of people which surrounded Himself was in some measure divided off from Him by the disciples as they went forth, and thus the pressure of the multitude was abated. But that which had occupied His mind during that great night of prayer went far away beyond this present preaching tour and its needs. These men, whom He now immediately appointed to only a small missionary service, had also the large and universal destination of being His apostles and representatives in Israel, and in all the world. For this purpose they were, in the first place, called to abide henceforth in continual personal fellowship with Him, to live with Him, to eat and drink with Him, to form with Him a spiritual family, to be, in short, ever near Him, excepting only during their short missions into the neighbourhood, which they might consider as preparatory practice for their great future embassy. For, secondly, they would have by and bye to come before the world as His witnesses, as witnesses of His life, of His death and resurrection, as witnesses of His Spirit and His power. But in order to their giving this testimony, they were to receive the Spirit of Christ; and in the power of this Spirit they were to form the finished representation of His life in the world, the first whole of that presence of His in the world which spiritually is eternal. And when Christ chose out exactly twelve disciples, it had surely an especial reference to the twelve tribes of Israel. This number was to express the immediate vital connection in which His work attached itself to the Old Testament theocracy. It was to make known that Jesus, as the Messiah, the spiritual King of Israel, designed to work through His twelve judges and vicegerents upon the twelve tribes of Israel (Matt xix. 28). But the twelve tribes themselves were all along not merely historical, but at the same time also typical branches of the theocratic people; and the number Twelve pointed out the completeness of the theocratic life which was in them, manifesting itself in the multiplicity of their gifts (Rev. xxi.). And viewed thus, the twelve apostles represent the life of Christ itself in its development, in its rich manifoldness, in its strong outlines, in its completed unity (John xx. 21). Therefore we must surely believe

that this very selection was founded on the most glorious combination in the spiritual life of Christ. It behoved Him to select a number of men in whom the riches of His life might be unfolded in every direction. For this end He needed above all things people in whom the glory of His Spirit and the peculiarity of His work might be distinctly identified; laymen, who would not chain His work to existing priestly habits; unlearned men, who would not mix up His wisdom with traditional schemes of philosophy; yes, even comparatively uneducated men, at any rate, homely men, in order that the dulled taste of a diseased worldly civilisation might not disturb the culture which the Spirit of the Image of God operating from within was to impart to them.[1] His Spirit thus sought for itself pure vessels, that is to say, vessels who should not have been made unfit, through a traditional habit of mind fashioned by worldly formulas, to exhibit His Spirit in all its heavenly purity, even though they all needed, as much as any other men, regeneration through this Spirit. It was through these fishermen, country people, and publicans, that the work of God, the life and doings of Christ, was to be declared in all its purity. Truly these negative qualities of the disciples did not suffice to make them qualified bearers of Christ's apostolic office. But yet it was only upon the stock of a pious Israelitish mind that Jesus could graft the branch of His New Testament life. And it was just this mind which brought the disciples to Jesus. They were simple, pious men, taken from among the Galileans, in whom the Old Testament life of the post-prophetic time, the freshness (we will say) of the Maccabean faith, was still working in the strength of popular simplicity, whilst the same life in the hierarchical atmosphere of Judea had been much more distorted and corrupted. Their piety, on the contrary, had already gained a somewhat freer character. The free spirit of a mercantile country had affected them; intercourse with heathen foreigners had given them, in various respects, a freer disposition. Notwithstanding that their origin was socially lowly, they yet doubtless belonged in many respects to the spiritual, religious noblesse of their native place. The sons of Zebedee stood in early relation to John the Baptist. The sons of Jonas

[1] See 1 Cor. i. 26, etc. Hohl, *Bruchstücke ausdem Leben und den Schriften, E. Irving's*, p. 48.

or John of Bethsaïda were friends of the sons of Zebedee, and their house at Capernaum was for a long time the centre to which all the religious people in the country turned. James the Less, together with his brother Jude, and apparently also the disciple Simon, belonged to the family of Mary. And, finally, Philip stood in a friendly relation to Nathanael, which was founded upon the Hope of Israel. Thus, for the most part distinctly, we find this circle of disciples resting upon a popular base of a noble character. But yet all that could not make apostles of the disciples. There must have lain a positive motive in the individuality of each one to induce the Lord to receive him into this circle. They, one and all, must have been Spirits, Talents and Characters in a pre-eminent sense, strong Pillars, which might be able to become the bearers of an especial power of Christ's Spirit. And for this purpose it was especially requisite that they should all perfectly complete one another; that therefore, on the one hand, they should qualify, restrain, and neutralize one another; and, on the other hand, should encourage, strengthen, and perfect one another, in order to exhibit the richest collective individuality as the organ of Christ's life. And therefore Christ could not receive many disciples of one and the same cast of mind into this circle. As then He formed this circle with a reference to the twelve tribes of Israel, with a reference to the completeness of His own life, and to the spiritual foundations of His eternal City of God, this selection must appear to us to be the highest master-work of the Divine, organizing Spirit. We are not disturbed in this opinion by the fact that we know so little respecting the character of several of the apostles. Rather this affords us assurance of the fact, that the weaker, exponent types held a right relation towards the strong, primary foundation-types, which were Peter, James, and John. But the way in which these three supply and complete one another clearly bespeaks the spiritual harmony of the whole apostolic circle. Thus we see in the Twelve the founding of the organization of Christ's Church; and in this view, as being the representatives, yes, one solid entire representation of His life, they are His apostles, the messengers to the world of the heavenly King, invested with authority to represent Him through the glory of life in His Spirit.

But the objection has long sought to interrupt us, how one would find a place for Judas Iscariot in such an ideal construction, or how his call into the apostolic office at all can be explained. We shall endeavour later to meet this question, when we follow the order of the catalogue of the apostles given by Matthew (x. 1, etc.) with reference to that given by the other Evangelists (Mark iii. 16, etc.; Luke vi. 12, etc.), as also that in the Acts of the Apostles (i. 13).

At the head of every list of the apostles stands Simon Peter. The place which is here given to Peter is evidently not merely a whim of the Evangelists; it rather points to the position which Jesus Himself assigned to him in conformity with his inward calling. Peter therefore stood before the soul of Christ as the foreman of His band; an eagle mind, fitted by its depth and ardour, strongly and clearly to feel the whole character of Christ, and to receive it into its own depths (Matt. xvi. 17); a popular spirit in the noblest sense, who could work upon the people with the most popular arguments, and deeply penetrate into the world (Acts ii. 15, 29; chap. iii. 16); an heroic, fiery, energetic man, who was ever ready to strike at the decisive moment, and, regardless of consequences, to send forth his blows first in a fleshly, and afterwards in a spiritual manner; in his large elastic sympathy now constituted as a pioneer (Acts x.), and now as a mediator (Acts xv.); in the firm, rock-like solidity of his inmost character as the first leader, founder, and guide of the Church of Christ, yes, as the living type of the unchangeableness of her nature, of Christ's pure foundation. With regard to earnestness, depth, and nobility of soul, John, it is true, towers above him; but just for that very reason John was not popular enough to cause the influence of the apostolic circle to bear upon the world. The talent of a conservative and conciliating dignitary of the Church was possessed in a very high degree by James the Less (Acts xv. 13), but the pioneering power was altogether wanting in him. That which made Peter the leader of the apostles was the lofty symmetry and the symmetrical loftiness of his gifts, when changed by the Spirit of Christ into gifts of grace. But as to his having been formally entrusted with the superintendence of Jesus' apostles, nothing can be said on that point with any regard to the Spirit of Christ, or to anything that Christ said.

His brother Andrew comes second in the list given by Matthew. For Matthew appears generally to have grouped the apostles according to brotherhoods and friendships. Now Andrew is decidedly in the background on the stage of the Gospel history. But the traits which we have of his life are characteristic; they bespeak the eager spirit, anxious for others, a true herald's nature. Before his connection with Christ he was one of John's disciples. With the younger John, he was the first to follow Jesus, and then immediately went and announced to his brother Peter, 'We have found the Messias.' The same Andrew, together with Philip, introduces the first Greeks, who were desirous of being admitted to nearer intercourse with Jesus (John xii. 22). And in connection with this circumstance, it must be remarked that he as well as Philip bears a name which is probably Greek.[1] In an especial juncture we see him and the three chosen disciples of Jesus forming a quaternion of confidential ones; being with this group upon the Mount of Olives, over against the temple, he joins with the rest in asking the Lord when the judgment should descend upon Jerusalem (Mark xiii. 3). He, together with his brother Andrew and his friend Philip, lived at Bethsaida. Bethsaida[2] was a small city or town (John i. 44; Mark viii. 23) on the west shore of the Lake of Gennesaret, not far from Capernaum. Thus, this place contributed three distinguished disciples to the apostolic circle. But heedless of this high distinction, there was no readiness on the part of its inhabitants in general to accept the salvation, and at length we hear the Lord uttering woe even over Bethsaida (Matt. xi. 21).[3] Andrew and Peter had later, as it appears, a common residence in Capernaum, from which we may conclude that at that place

[1] According to Winer, the name is ancient Greek. Olshausen prefers a Hebrew derivation. ''Ανδρέας = אַנְדְּרְיָה, perhaps from נָדַר *to vow*.'

[2] *Fish-house.*

[3] The place has disappeared from the earth, even the site is not exactly known. See Robinson, ii. 405. [In vol. iii. 358, Robinson gives reasons for fixing upon et-Tâbighah as its site. Thomson, however, seems with greater justice (and certainly with a very accurate personal knowledge of the whole district, pp. 359, 374) to place it on the east side of Jordan, and near its mouth. Its being called a city of Galilee he accounts for by the supposition that it had houses on the west side of the river as well.—Ed.]

they carried on their fishing business on the Lake of Gennesaret (Mark i. 29).

After the sons of John of Bethsaida come the sons of Zebedee. They too were fishermen with their father Zebedee, and abode on the shore of the Sea of Galilee, we may almost conjecture at Capernaum (Matt. iv. 21, 22). We find the two brothers, the sons of the pious and faithful Salome, joined together on many occasions. It was they who wanted to destroy a Samaritan village with fire from heaven, like as Elias did, because the inhabitants refused to receive their Master (Luke ix. 54).

But even if this were the occasion of their being afterwards called the Sons of Thunder (Mark iii. 17), yet we dare not say that this designation is a term of reproach, but rather a designation of character.[1] For a name which expresses a fault cannot be radically a real name; for this cause alone, Christ could not have laid such names upon His disciples. We have seen before how well this appellation was fitted to characterize the refined, high-soaring, and quietly burning soul of John, with whom James in spirit also must have been nearly related. We find both the Sons of Thunder, together with Peter, raised above the other disciples as those whom Jesus admitted to His inmost confidence.[2] James appears at first to have acted with the greatest authority of any in the church at Jerusalem, holding a position answering to that of a bishop. And this appears to be a sufficient explanation of his being placed before John in the enumeration of the apostles; a circumstance which has, however, generally been explained by the supposition that James was the elder brother. At any rate, he fell, as the first martyr amongst the apostles, by the sword of Herod Agrippa (Acts xii. 1); whilst, according to tradition, John closed the whole line of the apostles by dying last of all. One might from this form a conjecture in reference to the question, which

[1] See I. vii. 2, Note 4, and the works there cited.

[2] ['Jean, surtout, parait avoir été avec Jésus sur le pied d'une certaine familiarité. Peut-etre ce disciple, qui devait plus tard écrire ses souvenirs d'une façon ou l'intérêt personnel ne se dissimule pas assez, a-t-il exagéré l'affection de cœur que son maître lui aurait portée.'—Renan, *Vie de Jesus*, p. 155. Reference to such a sentence may, we think, exonerate us from frequent reference to this writer.—ED.]

of the two brothers practically most displayed the character of Thunder; although truly it is John who appears to us to be theoretically the truest Son of Thunder amongst the apostles, in so far as it is most especially his spirit which, in the most important crises of thought, like lightning flashes forth, like lightning awes and subdues, like thunder shakes, and always refreshes like a storm.

Philip of Bethsaida also belongs to the earliest confessors of Jesus (John i. 43). In every situation under which he comes before us, he always displays a quick and vigorous mind, joined with the tendency to assure himself of the invisible as much as possible through concrete evidence and sensuous experience.[1] He had invited Nathanael to come to Jesus with the words, Come and see! and yet afterwards he could grieve the Lord by the request, Show us the Father! But it was the same craving of his soul for outward matter-of-fact evidence which lay at the bottom of both extremes.

As, according to the Gospel history, Philip enlists Nathanael, so also we find Nathanael joined with him in the synoptical enumeration of the apostles under the name of Bartholomew. If we take in connection with each other the grounds upon which we suppose the apostle Bartholomew to be identical with the disciple Nathanael, we can hardly regard this supposition as very doubtful. For not only is it favoured by the circumstance[2] that, in the passage in John i. 46, Nathanael comes forward in conjunction with Philip, whilst in the enumeration Bartholomew appears in the same conjunction with Philip; but also by the fact that, after the resurrection, we find Nathanael in the innermost circle of disciples. Besides which, we may remark that the name of Bartholomew can, properly, only be considered as a surname, and as such designates the son of Tholmai (בַּר תַּלְמַי).[3] Taking, then, this identity for granted, Bartholomew is clearly enough known to us through the scene of his first meeting with Jesus.

But still more distinctly is the character of Thomas to be discerned in the Gospel narrative. His name has been explained by the Evangelist John (xi. 16) to mean the Twin (תְּאוֹם, Δίδυμος).

[1] See John i. 46, vi. 7, xii. 22, xiv. 8.

[2] As De Wette states in his *Comment. zu Matth.* p. 98.

[3] Comp. Strauss, i. 591; Winer, *R. W. B.*, Art. *Bartholomäus.*

This word, the Twin, or the Double, might perhaps remind us of his doubting; but he certainly could have had no name given him from that. That which was contradictory, twofold in his character, was besides not double-mindedness of heart, but that mixture of scepticism and heroic courage which is often found in tender, deep-feeling souls of a melancholy temperament, and yet requiring to be loved. This contrast shows itself plainly in his behaviour.[1] His doubting was the fruit not of a frivolous, but rather of a desponding turn of mind; that fiery doubting of the struggling soul which God guides to certainty.

Matthew introduces his own name into the apostolic list with the humble addition, The Publican. He has already come before us as an important character with its own peculiar features (Book I. vii. 2). In James the son of Alpheus we have seen above the first among those brethren of Jesus who were called to the apostolic office. His character is that of devoted Christian legality, or practical Christianity itself,—of conciliating wisdom in opposition to all that is gloomy, unclean, or untimely—in opposition to all vehemence, precipitancy, ambition, or imperiousness. Such is his distinguishing feature. Thus he appears in the Acts of the Apostles, and so also in his Epistle. This gift made him the chief leader of the Church at Jerusalem, after the death of the elder James. His lofty calmness governed the fiery heat of his brother Jude with almost paternal power: Jude loved to call himself after his brother, *Jude the brother of James.*[2] We have before considered Jude's distinguishing trait. This characteristic fully confirms the ancient supposition, that Judas the brother of James, in Luke's Gospel, is the same person as the Lebbeus of the first Gospel[3] and the Thaddeus of the second, apart from the nearly parallel position which the name of Jude holds in the third Gospel as compared with that of the names of Lebbeus and Thaddeus in the two first. As

[1] See John xi. 16; chap. xx. 25 comp. with ver. 28.

[2] It is likely that, owing to his designating himself as Jude the brother of James (see Epistle of Jude 1), it gradually became the apostolic custom thus to designate him. This would explain Luke's giving him this later appellation in Acts i. 13.

[3] De Wette conjectures that the addition ὁ ἐπικληθεὶς Θαδδαῖος to Λεββαῖος in Matthew is not genuine. On the other hand, Lachmann, in his edition of the New Testament, gives in Matthew the reading, Thaddeus, instead of Lebbeus.

we have seen, Jude, when he appears before us in the Gospel history, as well as in his Epistle, quite exhibits the character which the two last names import.[1]

In a certain sense, Simon Zelotes appears to have surpassed even the brave, hearty, fiery zeal of Jude. For the appellation, the Cananite, which is given him by the two first Evangelists,[2] we find again in Luke under the name Zelotes (or the Zealot); concerning which De Wette remarks: 'He had been a Zealot, *i.e.*, one who, after the example of Phinehas (Num. xxv. 7), and afterwards of Saul, interfered to put down offences and abuses, not only as the prophets did, by words, but also by deeds. The party of the Zealots, which afterwards, during the Jewish war, distracted Jerusalem, had at that time not as yet been formed, but its germ was already in existence.'[3] We must remember, however, that any Israelite, at any time, might rise up as a Zealot in the spirit of Phinehas, as was the case with John the Baptist when he baptized, and with Jesus when He cleansed the temple. And so, perhaps, also the Apostle Simon might have gained for himself this name by some such single act. In any case, we must believe that he had exhibited an especial measure of that theocratic zeal in rebuking, and that it was from this characteristic that he received his name. Eusebius, in his *Church History* (iii. 11), identifies this Simon with the Bishop of the Jewish Christians called Simeon, who, according to Church tradition, succeeded James the younger in his office after this latter had suffered martyrdom. For he observes respecting this Simeon, that according to every testimony he was the son of that Cleophas who was the brother of Joseph, and consequently cousin to the Lord. Now, if there are no weighty reasons against this tradition of Church history, which Eusebius describes as being quite unanimous on the subject, and in which the ancient Church historian Hegesippus also concurred, then we may have grounds for observing likewise the mark of relationship which is exhibited between the Zealot as such and

[1] Although De Wette in his *Comment. zu Matth.*, p. 99, remonstrates against the received signification of the word Thaddeus, yet we cannot fail to see that this signification is decidedly supported by the signification of the word Lebbeus.

[2] קַנָּאִן, Hebr. קַנָּא.

[3] *Comment. zu Matth.*, p. 99. Comp. Josephus, *de Bello Jud.* iv. 3, 9.

Judas Lebbeus, and which is further shown in the quiet theocratic earnestness of James. Probably these three sons of Alpheus, who form the group of those disciples which so earnestly contended for what was eternal in the theocracy, were the latest to arrive at the perfect surrender of themselves to the new spiritual economy of Jesus; whilst the two sons of Jonas, whom we may also class with the kindred mind of Philip, designating all three as the Bethsaidites, represent the pioneering group amongst the disciples. If we join to these the group of the two sons of Zebedee, we shall have a third order of spirit, which, soaring beyond the opposition between Judaism and Heathenism, desires only to see the Lord glorified throughout the world; and to this temper of mind Nathanael Bartholomew seems also to belong.

We come at length to the dark, mysterious form of Judas Iscariot.[1] The question has been often discussed, how it could happen that Jesus received this man, who was His betrayer in so horrible a manner, amongst the number of the disciples. If He did not foresee Judas' fall, how does that agree with His spiritual discernment, and especially with John's statement, that He 'knew from the beginning who should betray Him'?[2] But if He had this foresight, how could Jesus place this man in such a position, which seemed precisely calculated to plunge him into the deepest destruction? Certainly this question cannot be answered by saying that Judas was chosen by Jesus with foresight on that very account, because some such instrument was necessary to bring about His death. For in this sense men are never treated by Providence as means, and sacrificed to a higher object. This, however, is a fact, that, quite apart from Jesus, and Judas and his election, Providence a thousand times brings men into critical circumstances which they make their destruction. And this difference is alway to be seen, that little spirits have to prove themselves in smaller temptations, whilst no great spirit is spared the great temptation. Therefore, surely it can hardly be disputed, that Judas, considering the importance of his character, might be supposed to have been brought by God into this fate-full situation. But this suggests

[1] Concerning the different derivations of the name see De Wette *zu Matth.* p. 99.

[2] John vi. 64, 71; comp. Strauss, ii. 367.

to us already the inference, that the God-man must also be supposed to have thus placed him. Yes, and this last is in a way more easily to be explained than the first, insomuch as Jesus, as being God-man, did not act immediately from divine omniscience.[1] In the peculiar character of His consciousness of things, He might with divine penetration have looked into the dangerously impure bottom of Judas' soul, and yet with human hope He might have been bent upon winning him and preserving him. For, as we saw before, it belonged to the rhythm of His life that He did not prematurely remove the veil from the obscurity of the future. Hence He might have had from the first a distinct foreboding of the miserable end of the twelfth apostle, and yet in His love He might have wished to try to save him. Here we must least of all forget that the leading principle which rules all dealings in the kingdom of Christ is not wise, carefully calculating foresight, but the boldest love which ventures all. And on this account, Jesus, as a man, might yet have felt a ray of hope in considering Judas' future, because as yet He was able to view him with love and pity. For where love is put forth, it is of necessity ever accompanied by hope. It might especially have appeared to Him in the highest degree desirable, ay, and even necessary, for the condition of Judas' soul, that He should receive him amongst the number of the Twelve. For if we once suppose that Judas declared a great attachment to Him, we must also consider that Jesus certainly made Himself perfectly clear concerning the consequences that would ensue if He at once repelled this man. It is not, however, generally taken into account, that in this case Jesus, in all probability, had before Him from the very first a hard alternative. Perhaps He clearly foresaw, that this strong ambiguous man, if He were to reject him, would mar His plan of life. Now, if He saw in His rejection of Judas certain destruction, whilst in His acceptance of him He beheld a possibility of his deliverance, because His love prevented Him from prematurely withdrawing the veil from before the complete image of his fate which lay in the obscurity of the future, then He must have felt Himself induced to receive him with the rest into His society. Inasmuch as Judas raised hopes concerning him by any better impulses at work within him, this was an endeavour to give cer-

[1] Compare Neander on this question.

tainty to those hopes by the best tending that could be applied to his case. But inasmuch as he was already dangerous to the cause of Christ, he was through his present state of mind unconsciously seized hold of for a time, and rendered harmless. Like a lion or a wolf subdued by the power of mind, Jesus led him about with Him in order that he might not scatter His flock before the time. But probably also there was great consideration paid to the disciples in the election of Judas. For some time Judas appears to have been much thought of by most of the disciples. We may gather this from the fact, that many of the disciples allowed themselves to be so carried away by him as to join with him in blaming Mary's deed at Bethany—the anointing by which she glorified her Master. Even in this matter he appeared to them to prove himself the competent, skilful, and pious treasurer. Probably he owed their especial recognition of him to his vehement expressions concerning the importance, in the new theocracy, of the right management of money matters. From His position towards the disciples, we may therefore conclude that, on his first approach to Jesus, most of them urgently pleaded his cause, probably attracted by his dazzling conception and description of theocratic views. But if the majority of the disciples thus urgently recommended him to the Lord, or were even willing to be answerable for him, it surely belonged to the manner in which Jesus, in His love, dealt as a Master with their weakness, that He did not risk losing with Judas a portion also of His disciples, but that He rather left them to find out Judas' character by the bitter way of experience. For this also would explain in the clearest manner Jesus' proceeding, when afterwards He subjected them to an inward judgment, by including them for a time with Judas in the words: 'One of you shall betray Me!' But here, too, we see again how blind most of them were to Judas' knavery. The betrayer lay, so to speak, on their bosom, as John lay on Jesus' bosom; and they well deserved that their Master's fearful word should terrify them one and all.[1]

[1] In general terms, Weisse, in vol. i. p. 395, has strikingly expressed the thought, 'that through various concatenations of everyday circumstances, even without the express design of the Master, a relation between Him and an individual might have been formed; a relation in which the Master recognised a design of Providence that He should not repel that individual

But a 'Critic'[1] reminds us that, according to John, Jesus distinctly anticipated the treachery, and not only the treachery itself, but also the motive which led to it—covetousness and avarice. And on this hypothesis he then proceeds to attack the moral permissibility of Judas' election, not certainly in order to contest the election itself, but to dispute John's account. At last he heightens the Evangelist's words (vi. 64), that 'Jesus knew from the beginning who they were that believed not, and who should betray Him,' with a definite assertion that Jesus knew this from the beginning of His acquaintance with Judas. We, however, cannot but see that the Evangelist speaks more indefinitely. And if we recall the scene to which he refers, we find that an important turn had come in the life of Jesus. Already, at the feast of Purim, the great conflict had taken place with the Jewish authorities, which was bringing on His open persecution, and even the Galilean Pharisees were already beginning openly to assault Him. At that time many of His disciples deserted Him. Jesus appeared desirous of taking advantage of this juncture to free the circle of His disciples from the impure spirit which He might have more and more plainly discerned, and which might be getting more and more opposed to Him. 'Will ye also go away?' He says to the Twelve. Peter answered this question by a glorious declaration, but he had not entirely perceived what Jesus meant. Therefore Jesus now explains Himself more clearly: 'One of you is a devil!' This shows that He was deeply oppressed by the presence of this one, and that the end of this one was even now present to His soul. But it also shows how incapable most of the disciples, as yet, were of mistrusting Judas. They remarked nothing, and Judas *remained*, without giving a sign that he had felt himself hit. John, however, appears to have understood the spiritual bearing of those words of Jesus. Even on this sub-

from the number of His disciples, although He might know him to be not morally worthy.' Weisse also has suggested the probability, how that Judas might have been attracted 'by the spiritual power of the Lord's personality, by all that was imaginative and poetical about His appearance,' and how that Jesus might very possibly have found it inexpedient to repel such a character, which even at that time might have turned its strength against Him, and whose repulsion might have occasioned discord among His disciples and followers (p. 396).

[1] Strauss.

ject, he was, no doubt, the confidant of Jesus, in that, with his high moral sensitiveness, and with his finer sympathy for the moods and gestures of Jesus, he had begun also to see through the traitor. We feel in his Gospel how oppressive the presence of the unhappy man in the apostolic circle became to him; and also, this peculiarity of his Gospel is a distinct though commonly overlooked proof of its Johannic character.[1] John, then, deeply felt that this connection of the Lord with the traitor, 'viewed from the side of inclination,'[2] was not easy to bear; but he also understood that his Master was moved by high motives to sacrifice the intensity of inclination, which generally in important affairs affecting the world's history is not wont to find readily what is to its taste.

The character of Judas exhibits a remarkable energy. He is certainly, in certain respects, though not in gnostic extravagance, to be considered as the veriest antipodes of Jesus. Just as in Jesus the light side of humanity stands in its completeness before us in individual being, so in Judas does the shadow side of the same come before us—not in his essential nature indeed, but in his activity. In the first we see the glorification of the Israelite into a perfected God-man; in the latter, the obscuration of the Jew into an organ of hellish power. We find Judas in the circle of the Twelve, and we are forced thereby to the conclusion, independent of any nearer tokens, that he had obtained his entrance through strong expressions of his zeal for the cause of Jesus. We see him largely enjoying the confidence of the majority of the disciples. The fact of their entrusting him with the small travelling purse signified, no doubt, in their theocratic expectations, that they had also already marked him out to be treasurer in their Master's kingdom. We see how deeply excitable this nature is for forming extraordinary expectations. He shares for a long time in the doubtful position which the disciples of Jesus occupied with the Sanhedrim and with the popular mind, because he forebodes that something great, something extraordinary, would

[1] Strauss thinks that it is contrary to St John's account, when we read in the synoptic Evangelists that Jesus, shortly before His death, promises to them 'all, as they then were,' that in the Regeneration they should sit on twelve thrones of judgment (Matt. xix. 28).

[2] See Strauss, ii. 369.

arise from his thus acting. How great must this man's gifts have been, who could so deeply insinuate himself into the disciples' friendship that he even succeeded in prejudicing them against their Master's anointing, that most beautiful glorification of His life, and thus in some degree shaking their faith in the Lord! In his power of outward self-control he exhibits the strength of a demon. The clearest references made to him by Jesus do not discompose him, do not cause him to move a muscle. With fearful consistency, he prosecutes his purpose of forcing a gain out of his connection with Jesus; even to the frenzy of guilt, one might say. So also is testimony borne to his great energy by his soiled repentance, discomposed as it was by worldly sorrow from all saving elements. But it testifies also to his horrible distraction of soul. In this colossal passion of his, in his way of exhibiting it with pathos, ay, even with poetry, in the striking mock-heroism with which he goes and proclaims his evil deed to the priests, in that fearful irony with which he throws down the thirty pieces of silver in the temple, and in the manner in which he rushes upon suicide, hanging himself over an abyss, seeking death in a twofold way,—in all this there gleams out upon us the gloomy glare of a certain demonish and eccentric geniality—not unfashionable in modern experience. In the synoptical catalogue of the apostles, Judas always stands at the end, as the last. In the list of the apostles in the Acts, his name has disappeared.

If we compare these catalogues together, we see that a triple dividing of the Twelve into groups of four persons (quaternions) is common to them all.[1] This arrangement no doubt rests on a recollection on the part of the Evangelists of the order in which Jesus arranged the apostles. But besides this, it no doubt shows that they had before their eyes the significance of the number Twelve. The number Three is the number of the Spirit, the number Four is the number of the world; but the number Twelve must surely represent the world in her spiritual fulness, in the spiritual unity of her various powers. And hence the life of Israel ramified itself into the life of his twelve sons, the life of Christ into that of His twelve apostles, and the riches of the city of God, which represents the fulness of riches which belongs to Christ's life (Rev. xxi.), into her twelve gates—her

[1] See Olshausen on Matt. ii. 20.

ways of entrance and exit—which adorn in threes the four sides of the city. Hence it is not to be wondered at, that also in the apostolic catalogue the number Twelve should appear interwoven with the number Three. Each group in its unity has the Spirit of Christ, each stands forth a little world entire in its number four. In each group is found an adjustment of different gifts. But in the third group rule the sons of Alpheus, mighty in the law: hence this group appears naturally to point forward to a completion not merely through Matthias, but also through Saul. In single details transpositions are found, such as the several Evangelists might be disposed to adopt. Since the Evangelist Mark has preserved the fact that Jesus sent forth His disciples by twos, we may presume that he has borne this in mind in setting down the order of the apostles. According to that, the creeping disposition of Judas Iscariot would in a most fitting manner be neutralized by the daring, fiery spirit of Simon Zelotes, whilst perhaps, further, the politic acuteness of the former might preserve the latter from falling into blindness. But the Lord's sending His disciples out in twos surely points to this, that as yet He considered no one of them as an individual to be strong and pure and rich enough to represent His cause. In each one there was something to encourage, to keep under, to control, and to supply; and thus, in this respect, the one must conduce to the other's perfection. So of old Moses and Aaron were united that they might carry on Jehovah's cause against Pharaoh; as also in the Reformation, Luther and Melanchthon.

The synoptic Evangelists explicitly declare that Jesus now selected His disciples to form the number Twelve. Also in John's Gospel, we find somewhere about this time the Twelve first mentioned as a select and determinate body (chap. vi. 67). At the same time, it is clear that the Twelve were now chosen by Jesus to be in a definite sense His apostles. Concerning diplomatic affairs in Judea, Von Ammon remarks (vol ii. p. 1): 'Ambassadors (שלוחים) who are charged by any authority with an important commission had, according to Jewish laws, a title to the same dignity which the sender possessed (ברכות v. 3, Mishna); hence also Christ, who is Himself called an apostle (Heb. iii. 1) by virtue of His heavenly mission, asserts in His person the majesty of His Father (John v.

23).[1] Hence in Judea they more especially distinguished the ambassadors of the king, and of the high priest and Sanhedrim, or the great council, as taking precedence of others. After these followed the authorized agents of single churches (שלוחי הצבור, ἀπόστολοι τῆς ἐκκλησίας), who even in the New Testament bear this name (Acts xiii. 2; 2 Cor. viii. 23). From these remarks, it is already clear that among the Israelites the dignity of an apostle had important gradations.' We now plainly see that, considering the clearly defined principles concerning ambassadors and messengers which existed amongst His people, Christ also could not make His apostles His messengers in an uncertain, indefinite sense. Rather the number Twelve, as well as His more explicit declaration later (John xx. 21), points to the inference that they were through the Spirit to be the representatives in the world of Himself, in the fulness and power of His life.

With the mission itself is joined an endowment which is in keeping with the stage of spiritual development at which the apostles had now arrived, and with the object of their mission. They have, namely, *to replace and to diffuse the present activity of Jesus;* therefore, in conjunction with the commission of preaching the Gospel, He gives them the power of casting out unclean spirits and healing the sick. This power they receive in its real force by hiding in their heart His wonder-working word of authority, and by working in accordance therewith, in faith on His name and in fellowship with His Spirit.

This consideration, then, also makes us see all through into the instructions which Matthew represents the Lord as giving the Twelve on the occasion of His separating them for this service. The distinctness of their instructions corresponds to the distinctness of their commission. The more public delivery of the latter corresponds with the more public significance of the former. But also in its whole connection this discourse bears the stamp of unity; although even here the Evangelist may in the details have occasionally heightened the colouring by recollections of other discourses. But even with reference to such appearances, we ought, no doubt, to bear in mind that

[1] Of course here it must be remembered that the peculiar character of Christ's mission arises from the peculiar character of His nature as being identical with His Father's.

it is the Lord's custom to blend with what is special some kindred general subject, and to set forth the union of the two in a symbolical form of expression which is more or less like that of the prophetical writings.[1]

First the route is marked out (Matt. x. 5, 6). The disciples are not to go into the way of the Gentiles, neither are they to enter any cities of the Samaritans; but *rather* they are to turn to the lost sheep of the house of Israel. This *rather* shows that the direction is an economical one. During the present journey there is no time whatever for working as yet outside Israel. The first thing above all is to bring salvation to the lost sheep of the house of Israel. Subsequently the same rule is followed, though in a different wording. First they were to preach the name of Christ in Jerusalem and in Judea, then in Samaria, and afterwards to all nations (Acts i. 8). But this direction, in its inmost sense, remains still an unchanging law of the kingdom: we are to turn with the message of God's kingdom first to those who are ready to receive it, who are prepared for it, who are positively longing for it; then to those who are less susceptible, less prepared, who feel less longing for it; and last of all to those who are in all respects the least predisposed to receive it. Hence even this rule in its spiritual application can so shape itself, that it appears to contradict its first literal expression (Acts xvii. 18); but even in this case were to be held sacred the great historical preparations of God's grace in nations and individuals (Acts xxviii. 17).

They now know the way; next they receive their commission. They are to announce the approach of the kingdom of God, with its salvation; and they are to confirm this announcement of salvation through certain acts of healing: on the one hand, through *quickening* cures, in healing the sick and raising the dead; on the other hand, through *purifying* cures, in cleansing the lepers and in the healing of possessed persons, whereby they purged the world of unclean spirits, of demons. This is briefly the instruction for Christ's messengers for every time. They have to proclaim the approach of God's kingdom. Herein is contained a threefold direction: first, that they should, in the spirit of pious devotion and of concern for the welfare of men, preach of the kingdom of God as of a great and glorious reality,

[1] Stier, ii. p. 1.

which they bring, and which they must confirm with the word and Spirit of Christ; secondly, that in the spreading of this message they deal as circumstances require it, training, preparing, and pioneering; thirdly, that they ever retain the consciousness that the establishment and perfecting of this kingdom in its full character is not their own affair, but Christ's, who throughout follows up and seals their work in the glorious riches of His Spirit and of His being. But everywhere they must confirm their healing words by healing works in the sphere of natural human life. The preaching of the Gospel must never cease to exhibit healing power. It is radically a healing of the sick, even a raising of the dead, wherever it is really alive, even when it performs no immediate miracles of this kind, and especially no raisings from the dead. It is likewise a constant purification of life from its chronic evils, from leprosy, ay, a freeing of mankind from demons, even when no immediate and miraculous exorcising of devils takes place. For with the restoration of hearts through the Gospel begins in truth a healing which streams through life on every side. But this truth must also be verified by the messengers of the Gospel always, in some way or other, showing themselves the guardian spirits of men in their bodily misery. The commission, then, is given to the disciples in all its fulness, even though they did not at once possess faith to raise the dead, and though they even experienced failure in some attempts to cast out demons through a want of fulness of faith. For it is indeed the apostolic authority which is here given; consequently it is in part a direction for the present, and in part a promise for the future,—a call not merely to outward individual acts of deliverance, but to the spiritual operations which culminate in those individual acts, and therefore are also symbolized by them.

After this the Lord specifies the terms upon which they are to proclaim the Gospel to the world (Matt. x. 8). Freely they have received it, freely they are to give it. The messengers of Christ must ever move in the same element of free love in which they are born. Nowhere, either publicly or privately, directly or indirectly, must they make payment or recompense a condition of their ministry; for they are just bound to preach as truly and certainly as that they exist as Christians, whether men give them money for doing it, or death. The preaching of the

Gospel is ever to retain this impress, that it will not be paid for, that it cannot be paid for, that it is the highest, freest expression of love and of redeemed life. The Apostle Peter showed how carefully he had preserved this word of Christ's when he indignantly bid away from him Simon Magus with his money. But everywhere, wherever spiritual offices in the Church were sold, there also had disappeared the remembrance of this blessed kingdom of free love and mercy; and as men traded with the spiritual office, so did the spiritual office trade with the good things of the kingdom of heaven. The one is ever closely connected with the other. In proportion as men have become acquainted with free grace in its perfect glory, they are driven to proclaim it freely out of real love to the work; in proportion, on the contrary, as men turn grace into a reward of works, into a price for venality, they also consider the office which proclaims such an obscured kingdom of heaven, which they have made into a sanctimonious legality, as a marketable affair, a business bringing in income. But yet, afterwards the Lord shows His disciples in what way their maintenance is to be provided for. Above all things, it is expedient and necessary that they should go forth free from cares; for in proportion as they carefully and anxiously provide for their journey, they cease to be cheerful, spirit-free Evangelists. The first journey upon which He sent them was eminently fitted to make this clear to them. Now, on their departure, they were literally not to trouble themselves about any kind of provision. They were not to make provision first as if they were going into a strange country; consequently, they were not to be careful about a previous supply of money for their support, or of provisions in scrips, or of a change of raiment,[1] or of travelling shoes[2] and pilgrims' staves,[3] as if

[1] According to Mark, they are not to put on two coats. This truly gives the command, as found in Matthew, a heightened colouring. Not even on their backs are they to desire to take two coats, so far as they might possibly imagine such a travelling attire to be only necessary.

[2] Perhaps the ὑποδήματα are distinguished from σανδάλια as the proper shoes for travelling. The ὑπόδημα κοῖλον means the Roman calceus, and latterly they used the term in this sense without the addition of κοῖλον.

[3] According to Mark, one staff was the only piece of equipment which the Lord allowed the travellers. His expression (ῥάβδον μόνον) is, however, not opposed to the idea of more staves (which supposition seems to have brought the reading ῥάβδους into the text of Luke), but to the idea of a more extensive travelling apparatus; so that Mark's expression may be con

they were going from one foreign country into another, whereas they were rather travelling from the kingdom of love into the kingdom of love, everywhere with the Gospel finding a new home and their maintenance. Therefore they were to go just as they were; for they would wander through friendly regions close in front of the Lord, where they would be everywhere received with open arms. But these directions, as they applied literally to the first missionary expedition of the apostles, apply too in their spiritual meaning to the whole futurity of the missionary office; ay, and even with respect to the Christian's pilgrimage through life, they are of the highest significance.[1] The messengers of Christ must not lose their time, their courage, their strength, their thoughts, the solid unity of their inner and outer life, in over-anxious preparations for their mission. They must not go forth either with the many wants of the lover of comfort, nor with the much-ado of excited eagerness, still less with the dread of entering an *utterly strange* world. In order to remove from their minds this apprehension, the Lord assigns them their proper subsistence with the words: The labourer is worthy of his hire. They must not allow themselves to be paid for the Gospel; but wherever they labour, the Lord will provide for their labour being requited them. They must place their confidence in Him that He would accompany them everywhere, and everywhere provide for them. But they must trust likewise to their work, that it will everywhere find its hire in connection with success and its recognition, that with the hearts of men it will gain its hospitality and its com-

sidered as a discriminating interpretation of the direction in Matthew. According to Matthew, it runs thus: Ye are to abstain from all preparations, even from providing yourselves with a staff. According to Mark: Ye shall take with you no necessaries for your journey, except at the furthest a staff. The identity of these two commands may be thus explained: If they had no staff, they were not anxiously to seek for one, or to make it a requisite for their journey; but if there was a staff all ready, or easily to be had, then they might go forth with their staff in their hand. They must not too punctiliously stick to the letter even with regard to the travelling staff; for an over-scrupulous avoidance of that which comes to their hands unsought, would only make them in that way transgressors of their instructions.

[1] [This is finely elaborated by Clement of Alexandria in the chapter of the *Paidagogue* entitled 'Simplicity the best Viaticum for the Christian.' —Ed.]

pensation. In this sense, therefore, the apostles are boldly to regard themselves as labourers, as artisans or artists of the new world, who everywhere, surely, are properly appreciated, valued and compensated, so as never to have to suffer want. In this spirit they are to traverse the world as the birds soar through the air, and as the bards used to wander free from care in the beautiful days of poesy, light of wing, lyre in hand, like blessed spirits soaring above the world's sorrow and unrest.[1]

Upon these general instructions for the apostolic office, there now follow more particular directions. First, they learn in what way, within their sphere of labour, they are to deliver their message to the world, that is to say, the method of their ministry. But this method, again, is entirely a way of the spirit and the heart. They must everywhere faithfully follow the delicate susceptibility for their ministry, and they must everywhere give way of their own free will before the hard repulse of unsusceptibility, that they may lose no time and strength, but—most delicately making their way between the attracting and repelling powers of the world, moving like the lightnings of heaven in a zigzag fashion, delicate and yet triumphantly strong in the right drawings of spiritual life—force their way everywhere; and thus, in rapid progress from place

[1] Von Ammon makes the remark (ii. 9), that the Rabbis forbade any one to tread the mount on which the temple was with scrip, shoes, staff, or with dust on their feet; and thus he thinks that this command of Jesus only means that the disciples are to lay aside all this in their public addresses, and, whilst giving instruction, are to behave with the same dignity as the Israelites in the temple. But this view entirely overlooks the real aim of these instructions of Jesus. It was not a question of encumbering the disciples with a painful ceremonial, which as travelling preachers they could hardly have kept, but it was a question of setting them free from the fuss and anxiety of preparing for a journey in view of which they might so easily fall into making great preparations, because this journey would appear to them of such infinite moment. For the rest, Olshausen (ii. 26), with reason, draws attention to the contrast with this passage in Luke xxii. 53. During the time that the Light held sway, remarks Olshausen, they had no need of any preparations whatever; Love had prepared the way for them; but it was different in the hour when Darkness held sway. But it must not be forgotten that the Lord forbids any careful preparation even for this time. See ver. 19.

to place, conquer the world.[1] Yet with this delicate flexibility is to be joined the most faithful perseverance. On their entrance into a place, they must first inquire who there is willing to receive them. And into the house thus recommended to them they are to enter with the Gospel greeting of peace, with the wishing to others of that peace which they possess and proclaim.[2] This greeting will never be lost. In the most favourable case, the house will receive it, or, at all events, some single member in the house (Luke x. 6); and then their peace shall rest upon that house (ἐλθέτω). He blesses that house already in spirit. In the other case, the house will refuse their greeting; and then they themselves gain the blessing of this greeting,—their apostolic energy, that is to say, will only be fanned into a brighter flame. Of course, here it is understood that they do not by their own fault incur an unfavourable reception. Taking this for granted, He enters into the position in which they would find themselves as rejected ones, and speaks the comforting word of power: Let your peace return to you!

But when a house receives well both them and their message, they are to remain there until they leave that place. Thus they are not to act with fickleness, and least of all with ambiguity in respect to worldly relations. They must give no one up lightly and hastily. But above all things they must seek to gain the house as such, the whole family circle as a natural foundation-pillar of the Church. In the form of domestic life they must erect inextinguishable hearths of faith. But if no one in the place is willing to receive them, they must at once depart, and shake off the dust from their feet as a sign that that place has become an unclean, Gentile place, even though it should lie in the midst of Judea; real heathen ground, worse than Sodom and Gomorrah, and doomed to heavy judgment.[3]

[1] Compare the lightning-like movement of the Apostle Paul, Acts xvi. 6–9.

[2] Every one should wish a good-day to his neighbour, as good a day as he knows of in his own heart. The Christian, as such, wishes, therefore, to his neighbour the day of salvation. The monotheistic Oriental gives his neighbour the greeting of peace (see John xx. 19). The wish שלום לכם is, 'as Schöttgen shows, the sum of all the blessings of the law amongst the Israelites, as of all the promises of the prophet among the Mohammedans.'—Von Ammon, ii. 10. With Christ and His apostles, then, it is the sum-total of all the promises of the Gospel.

[3] Von Ammon, ii. p. 10.

Upon this the Lord prepares them for the truth, that a bad reception, which they did not expect, awaited them from men, and gives them directions for their right behaviour towards their adversaries. It is indeed true, as has been remarked, that most of the persecutions which He here predicts did not befall them until afterwards, when they went forth as apostles. But none the less did they feel immediately, even now, the beginning of these sufferings as Christ's disciples. As from the first the Lord had to deal with dangerous opposers, so also had they: they too must at once learn that an eternal opposition exists between what is evil in man and their message of salvation. And for this it was necessary that they should be prepared. Young evangelists, when they commence, are apt to think that the world is after all not so bad; they will set forth the kingdom of heaven so beautifully, so comprehensibly, so irresistibly, that all must come to the faith.[1] They go forth into the world without any adequate foreboding of the demoniacal depth of the world's depravity; and thus they are in danger of committing great errors, and in consequence meeting with experiences by which they may become shaken, and even perish. The disciples of Jesus were still full of excessive worldly hopes, for as yet they knew but little of Christ's path of the cross. Therefore it was that He told them in plain and strong terms what lay before them, and opened up to them the whole perspective of suffering far beyond their present journey.

They might be expecting to shine in the synagogues, and to stand before governors and kings as all-subduing defenders of Israel's glory; therefore He tells them how they have to look forward to the exact opposite of all this. Here also it may have been His intention to prove and sift His circle of apostles through these predictions. 'Behold,' He says with increasing emphasis, 'I send you forth as sheep in the midst of wolves.' Thus, according to human view, they are clean lost from the very first, if they were to venture amongst enemies; a few amongst so many, the defenceless amongst the strong, the good

[1] ['Melanchthon was a romantic youth when he began to preach. He expected that all must be inevitably and immediately persuaded, when they should hear what he had to tell them. But he soon discovered, as he said, that old Adam was too hard for young Melanchthon.'—John Foster, *Essay on the Epithet Romantic.*—ED.]

amongst the evil, the guileless amongst those practised in cunning. What are they to do? Whilst in the den of wolves, they must transform themselves, so to say, into serpents and doves, by imitating the wisdom of the former and the harmlessness of the latter. These are opposite virtues, such as nature does not exhibit in their unity, nor yet does the natural life of man; but the Spirit of Christ does. For this Spirit ever comprehends all natural qualities into a living unity and a glorified form; and therefore also that swiftness of the serpent's wisdom, wherein the threatened one fearfully at a distance keeps his eyes fixed upon his opponent, and, winding himself away in a thousand ways, disappears; as also that pious true-heartedness of the dove's simplicity, wherein he confidingly approaches his opposer, never harms him, at worst, only like a happy spirit soars above him. 'Beware of men!' is then added, without reserve, without qualification. 'They will deliver you up to the councils, they will scourge you in their synagogues, and ye shall be brought before governors and kings. And this will happen to you for this one cause, because ye belong to Christ. And this God will permit to happen, not that *ye* may be judged, but the world,—for a testimony against them and the Gentiles whom they represent.' But now Jesus tells them how they are to behave in these fearful positions,—namely, that again they are only not to be anxious. They must take no thought what they shall speak in the decisive moment: no thought as to the *how*, or the form which they shall choose; no thought as to the *what*, or the appropriate matter. But, on the contrary, they must live and breathe in the full persuasion that the right thing will be given to them in the decisive hour. Yes, they would, so to speak, have nothing to do, and *they* would entirely disappear from the scene; the Spirit of the Father would speak through them. Christ knew, as no *man* could know, how studied and premeditated oratory can check and confine and kill the genuine life of the Spirit, and how easily the anxiety for the right word deadens the faith which supplies the right word; how, on the contrary, He, the most faithful life, produces in the deepest inward being of His communion those streams of the Spirit which for every situation furnish the right word and the right form.

Thus did He seek to suppress in His disciples that world of

anxieties for oratory and fine eloquence which, even in its remains up to the present day, is doing such unspeakable harm to His cause. Certainly He therewith supposes that His disciples harbour no other worldly thoughts in their heart, but that they really live in His cause, ever thinking, and therefore preparing, meditating, and inwardly musing therein, and consequently living in the most thorough preparation: pure and susceptible organs of His eternal Spirit.[1] And, moreover, in these persecutions they must not imagine, as they perhaps might, that they could only be persecuted by the powerful of the earth. It may happen, either to them or to those whom they have converted, that they may be persecuted even by their nearest relations. They must be prepared even for such a horrible thing as that the brother should prepare the heretic's death for his brother, the father for the son; or that children should act as zealous persecutors of their parents,—that they should rise up to exterminate them from the earth. Even amid such terrible manifestations, when they should be tried in their tenderest feelings, in their sensitiveness with regard to the great blessings of domestic life, of domestic peace, they yet must hold their ground—by His name, by His truth and love, which is superior to all else. This is endurance to the utmost; it does not allow itself to be scared away even by the most frightful appearances from the standard in which it has recognised true life and the rescue of life for all, even for enemies. Only they are at once clearly to understand the worst, that they must be hated for His name's sake, and from the first make up their minds to the highest and most difficult enterprise of all: to continue stedfast to the end.

But now, after thus holding up before them their mission in all its difficulty, the Lord proceeds to give them all the consolation of which they stand in need.

First, He tells them that they may flee from the places where they are persecuted. It is true that they must only flee in order that the Gospel may not be forced upon men, in order that they may lose no unnecessary time and strength, in order that they may with the more speed carry salvation to other

[1] See the noble address which Paul, under a sudden inspiration of the Spirit, delivered in answer to the well-prepared speech of his accuser Tertullus before the governor Felix, Acts xxiv.

places where it will be received. And here He gives them the great consolation, that they will not have gone over the cities of Israel in their evangelizing mission until the Son of Man be come. First, that applies to the immediate tour which they were about to take, in which He will soon join them; then, further, it applies to their apostolical ministry in Judea, which will be followed by His glorious coming in judgment upon Judea; and lastly, it applies to the operations of His messengers in the towns of the spiritual Israel throughout the world, who will be interrupted in the gradual unfolding of their mission in the world's history by the great coming of the Son of Man in His glory.[1] The peculiar point of this consolation consists in this, that they shall ever find new spheres of work full of untried susceptibility, that the Lord will everywhere follow them with the spiritual baptism of His grace, with the fiery baptism of His judgment. But the theocratic ground-thought of this assurance is, we may consider, this: it is not in a career of idyllic peacefulness that the work of Christ shall be accomplished, in a tranquil development of the work of conversion down to the last place and the last man; but in a career of epic conflict, which, through combined operations of salvation on a large scale, calls forth mighty variances between light and darkness in the world, and through these at last the sudden and decisive catastrophes of the divine judgment. But a second consolation they are to find in this, that in the persecutions which they endure, they share His own fate; as disciples, as servants, as belonging to His household. The disciple is not above his master; therefore as His disciples they must be willing to renounce the world's approbation, for the master-works of their Master it has criticised as unprofitable and hurtful labour. The servant is not above his lord; therefore they must look for no brilliant position in the world, in which so grievous a fate awaits their Lord. The members of the household know that they must share the same fortunes as the master of the house, and it is their pride and delight so to do. If, then, they are faithful members of His household, they must remember that the Master of the house has already been called Beelzebub,[2] and accordingly they must joyfully accept their lot.

[1] See Stier, ii. 29.

[2] Since Jesus drove out devils through the power of His being, those

The third consolation they next receive in the summons to that fearless, supernaturally high and independent behaviour which Jesus now marks out for them. Above all things, they must not carry about with them the misery of timidity, of pusillanimous dejection. They are to know that there is a time when everything that is covered shall be revealed, and everything that is hid in the world shall be known. Then shall all the wicked secrets of their opposers come to light. Therefore, in diffusing their faith, that most precious of all mysteries, they should least of all do it with an endeavour after secrecy, as if it were some bad mystery. They are to know that His Gospel will fain become a revelation for all nations; He will have them make no secret society, no lodge, no party or school out of His mission. What He imparts to them in the darkness of the quiet, solitary, or nightly intercourse, they are to speak out in the world's daylight. What He whispers, so to speak, in their ear as a secret, they must proclaim from the house-tops. To be sure, He appears from this to expect that they should work with greater openness than He Himself saw fit to do. But in this direction the Lord simply expresses the vital law of the unfolding of His revelation. He must first have established His work in them, before they can establish it in the world. Therefore, He forms in them at first a school; but they, on the other hand, must not again form schools, but found a congregation, just because His salvation is meant for all the world. Until His life was closed, even to His glorification, the most profound words and facts of His life, with which He had made them acquainted, could not become the common property, through His Spirit, of the world; but when that time has come, then they are commissioned to proclaim to the world these secrets which had been entrusted to them. We shall understand exactly this direction of the Lord's, if we call in the aid of the Gospel narrative. The real sermon on the mount, for example, the account of the transfiguration of Jesus,

who accused Him, as some already had done, of casting out devils through the prince of the devils (Matt. ix. 34), by so doing had called His peculiar being, and therefore in reality Himself, Satan. The reading Βεελζεβούλ, which is here considered as the true one, is made clear, if we suppose that the name of the Ekronite deity Beelzebub (fly-god) was in mockery changed by the Jews into the name of Beelzebul (Lord of Dung, from בַּעַל and זְבֻל). See Olshausen, ii. 34.

His conflict in Gethsemane, were such secrets, which at the right time they published to all the world. They too must certainly not neglect the rules of proceeding which the Spirit dictates; they must with caution and prudence commence and establish and bring about their preaching of His salvation in the world. In particular must they attend to the command not to make that which is holy common, through too hastily communicating it. But from the very first they must fully understand that the whole Gospel is joyously struggling to become the world's light; and, urged on by this vital impulse, they are fearlessly to work, with the confidence that a time will come when all the secrets of the Gospel will shine forth in God's perfect lustre, accompanied by the perfect evidence of the Spirit, throughout the world; and when all the wicked secrets of the world will be disclosed and judged; and that then, too, the sanctuary of their inner life will stand revealed before the world in its right light.[1]

And even the danger of being put to death by men must not cause them to stumble in this matter. They must not tremble before any of those clumsy persecutors who can only kill the body. There is only one fear that they must know, and that is, the fear of the wicked enemy who, as dwelling within the soul, and ever able to make her plastic powers the basis of his operations, is able to destroy the soul with the body in hell.[2] If, in holy watchfulness, in spirit-like earnestness, they keep themselves ever prepared for this formidable adversary, they will then become ever more and more completely free from all fear of men. And this, too, they must not even so much as imagine, namely, that men can put them to death at their pleasure. No man can dispose even of the fate of sparrows with his arrow, without being permitted to do it by God, although two of these sparrows may be bought for one farthing.[3]

[1] 'Not merely in themselves before God, and in the consciences of believers, are the ministers of God's word approved as sent by Him, but in the consciences of all men, even unbelieving men *in the sight of God;* and this will one day become fully manifest.'—Stier, ii. 37.

[2] That the expression in ver. 28, Fear him who is able to destroy both soul and body in hell, can only refer to Satan, is shown at length by Stier, ii. 41.

[3] The στρουθίον signifies small birds in general; and the ἀσσάριον signifies the smallest coin.

Still less, therefore, can a man dispose of the life of the Christian without God's permission; indeed, unless He ordains it. 'The very hairs of your head are all numbered,' the Lord says to His disciples, making use of the strongest figure He could find. Which means to say: Your life cannot be injured even in the smallest part. But when this does happen, it happens under God's disposal, who does away with the injury, and renews your whole life in eternity. You are not, then, allowed to be anxious even about a hair of your head, to say nothing of your head itself. In the most serene and cheerful spirit of confidence it is added, 'Ye are of more value than many sparrows,' than a whole flight of sparrows. If you once try to estimate yourself by this standard, it will become clear to you with what mighty power the God who even counts up the sparrows has secured and fixed your life; you will then feel quite secure that He will deliver your life from all injury and from martyrdom itself, and will restore it in the most perfect splendour in which it can appear.

The fifth is still more important. They have only in His name to confess themselves His without shrinking, and to be assured of this, that He too will confess them before His heavenly Father, that He will welcome them and bless them as His own before the throne of God. And the Lord gives still greater strength to this promise by representing the fearful contrast, that whoever denies Him, who persists in the denial of His name, him at the judgment-day will He also deny before God, that is, will thrust him away from Him as a stranger. But He explains why the bearing witness of Him must be called a confession even to the world's end. The world, in her unchanging mediocrity, and her undecided vacillation betwixt heaven and hell, punishes two different kinds of things: worldly crime and ——heavenly virtues, or the vital utterances of faith, of the god-like mind, of the higher knowledge. These last she even punishes with especial zeal, considering them to be the worst worldly crimes. Therefore the witness concerning Christ is ever a risk in the world; it is very likely to be treated and punished as a criminal act, and thus it continues to be a confession. This Jesus now explains by a distinct illustration. The peace which He brings to earth can only become peace to all mankind through manifold kinds of strife. It is not to be so

easily *cast upon the earth* (ver. 34) as one throws alms to a beggar. Concerning this the Prince of peace was quite clear Himself, and He will not in the very least hide it from His disciples; therefore He expresses Himself strongly, and says, that He is not come to bring peace, but the sword. With the holy sword of His word He combats the corruptions of the world; the unholy sword of misrepresentation and persecution from the world's side He brings upon Himself and His disciples. And not only on the large scale, but also on the small, must He give rise to this war, ay, from house to house. Everywhere shall discord arise on His account: between son and father, between daughter and mother, between daughter-in-law and mother-in-law; and some of His confessors will be hated by all their household. And in such cases their witness of Him must become throughout a difficult confession. But that must cause them no perplexity. For He is bold sovereignly to lay down the rule: he that loveth any one of his relations more than Me is not worthy of Me. Such an one is not worthy of Him, for he loves not his relations in Him; therefore he loves Him not in His truest character as embracing humanity: and such an one again loves not Him in his relations, loves not that which in them is best and eternal; therefore them too he does not truly love. True love has pleasure in the eternal, essential traits belonging to personalities, viewed in their relation to the personality of Christ, which unites all; therefore it loves Him above all, whose image reappears in the character of all, who saves them all. And He who loves in this pure sense can cheerfully bear all the misunderstanding of men, and thus he is worthy of Him.

And now the Lord utters a fearfully solemn word, the word of the cross. 'And he that taketh not his cross and followeth after Me, cannot be My disciple.' In this form, in this tide of the discourse, this word looks as if it were a presentiment of His innermost being which had escaped Him. But perhaps just in this way He would most prefer for the first time to announce to them the horror which lay before Him and before them. For Him, certainly, the future of His suffering on the cross was no longer any secret. They, however, could, and most probably they would, consider the expression first of all as a figure, which was only meant to announce to them heavy

suffering, and especially the suffering of the extremest worldly disgrace, and of the most painful sentences of their judges; and in this sense they could easily understand this word, since they were well acquainted with the most painful kind of Roman execution. But if here, again, the Lord saw fit to declare the worst at once, in order to prove and to purify His disciples, yet the requirement only served in its further purpose to call forth the sixth word of comfort: 'He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.' Judas found his life, the life of his self-well, in the thirty pieces of silver; but for that he lost his true life. The other disciples, on the contrary, lost their life, the life of their worldly hope, when Jesus was crucified; and they sought not to save fragments of it by deserting to the enemy; they gave up their old life as clean lost to God's disposal, and thus they gained the new and the true life. The maxim which Christ here lays down is so comprehensive, so unfathomably deep, that we could not dare to hope to exhaust its meaning, even if we had time and room sufficient for it. All the mysteries of the worldly as well as of the divine life are here compressed into one short contrast. To every man is his cross assigned. Divine guidance cuts through and crosses the way of his heart. Now he who, resolute in his own ways of selfishness, withdraws himself from this crossing, which may reach even to crucifixion, such an one loses his life. Every day he loses the life of life, the peace of God; further, also, the life which he wanted to save, the prosperity of his temporal existence; and at length, too, the life in glory, which can only take its being from the cross; and ever, all through, does he lose the vital principle of all life, Christ Himself. But he, on the contrary, who is able to give up his life for Christ's sake, having known Him to be the Life of life, such an one only gains fresh divine assurance of life out of every death-agony; he rescues his existence from amongst a host of mortal dangers, and at length he will have gained in death itself the glorification of his life, because he has found in his Redeemer the Prince of life. And this life is the fundamental thought, the promise, in which Christ's solemn maxim issues: the sixth word of comfort.

At length the Lord dismisses His messengers with the seventh word of comfort, wherein He tells them with what

dignity they are surrounded, and what blessings they diffuse. Their dignity consists in this, that they represent Him, and in Him the heavenly Father Himself. They go forth in the name of the Father, and in the name of Christ. And as this Name is high which as messengers they proclaim, so is the blessing glorious which they diffuse in the world. With them the Father comes to men, to such as receive them; and therewith Christ's salvation, the peace of God. This rests upon a fixed law of life. By receiving a man in the name of a certain spiritual life, that is, in the disposition and determination to receive the particular kind of life which that man is extending abroad, one puts into activity thereby a congeniality of spirit with him; one enters into spiritual fellowship with him as the bearer of this life; and one becomes a sharer in his spiritual enjoyment, in his spiritual life thereby, and therefore in his reward. Thus it is in every department of life. Receptive spirits enter into spiritual fellowship with productive spirits, into the enjoyment and possession of the same life: they become one with them, as a bride with her bridegroom. He who thus receives the poet by entering into the spirit of his mood and poetry, anticipating, loving, and revering, he enters with him in spirit into the beautiful realm of poesy. Jesus first illustrates this universal law of life by the example of a prophet. He who receives a prophet of the kingdom of God, and thus acknowledges his divine mission and enters into his divine lore, becomes a partner in his supermundane mind and in his blessed hope. The same applies to the reception of a righteous man. Christ can hardly have meant here a righteous man in the Old Testament sense, since He was not only proclaiming the New Testament fulfilment of righteousness, but was also showing it forth in His life. Rather, when taken in connection with the rest of His doctrine, His word must surely contain a reference to the intrinsic righteousness of His life. And, accordingly, we find in this passage a general reference to the righteousness of faith, which is the proper key-note of life in His kingdom, and salvation in this righteousness. The righteous man's reward is salvation. Now, if a man receives a really righteous man in the name of a righteous man, that is, with a real view of intrinsic righteousness, and with devotion to it, then he enters into spiritual fellowship with him and his reward,

and thus becomes a sharer in the glory of his life and in his salvation. After this come the little ones who are only now beginning in the school of Christ to become His apostles, but who already, even as His disciples, are to be esteemed in the world according to the commission which they hold from Him. Whoever receives them as such, as disciples of Christ, shall receive a disciple's reward. He will thus become a partner in their apostolic spiritual life. In all these cases, the distinction of caste or the distinction of order between the different members in the kingdom of God, is in the main throughout set aside. The prophet is indeed distinguished from the receiver of his prophecy in respect to his official calling, or even in his individual talent; but with respect to the reward, to the quality and to the enjoyment of the spiritual life, they stand together on the same level. And thus it is likewise with respect to the operations of the righteous man, as also of the apostles. Wherever the Spirit of God brings about true spiritual fellowship between the officially working mind and the receiving mind, there there is perfected a parity of rank, and an elective affinity in sonship with God and spiritual fellowship; there the distinction is at an end between priests and laymen. But through this threefold illustration of the same law of life, Christ has vouchsafed us a precious view of the extension of God's kingdom. Not only in the prophets, but also in all who understand them, therefore in a rich world of the prophetical inner life, does the dawn of this kingdom break. Not only in the Righteous Man, in Christ, does the bright day of His intrinsic righteousness shine forth, but also in a whole world of His believers. And not only in His messengers does this light-life unfold itself, but in all those likewise who receive them as His messengers. That in His illustration of this law of life, the Lord must have had a motive in the particular examples which He made use of[1]—that He drew in them a distinct sketch of the spreading of God's kingdom, is shown by the fact that He finally returns again to His disciples and their mission. He has now made it clear to them that they go forth from Him in order to spread His heavenly

[1] And the connection of the passage forbids us also from seeing in the prophets, righteous men and little ones, who are at the same time disciples, different gradations of the New Testament life under the rank of the apostles.

life. But now in His concluding sentence He brings forward a special thought: 'Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward.' The fact is here expressed, that the disciples are as yet but little beginners with respect to their apostolic mission. But apparently the word has also an especial reference to the blemishes in their circle, particularly to Judas. The Lord called them little ones in order that they might not imagine that He considered them as perfected, or as all, one with another, pure bearers of His name. And in both allusions He expresses the truth, that His blessing is not merely dependent upon their individuality, but also upon the readiness of men to receive them as His disciples. They were to know what an important contrast with them might present itself in this susceptibility in individual cases, carrying with it a blessing of Christ, so that they would stand there as little ones in face of such chosen spirits. Thus, for example, any one, like Mary at Bethany, with a susceptibility which towered far above the spiritual power of an inferior apostle, viewed in his individual character, might receive a greater fulness of spiritual blessing out of his message than he himself might individually be capable of. Yes, even he who received Judas Iscariot as a disciple, received a disciple's reward, although Judas himself was no true disciple. And even the smallest outward token that one receives a disciple, is a proof of spiritual fellowship with Him whom he proclaims. At first sight these grand instructions of Christ's appear to end with a very small and trivial remark, when Christ adds, that whoever shall refresh them with a cup of cold water, because they are disciples, shall not lose his reward. But in this apparent littleness, we only seem to see the delicacy and the grandeur of this last word of Jesus' concerning His disciples' ministry. If we rightly understand this concluding word, it seems to look like the tip of an oak-tree. Such a tip is nothing but a tender twig, but it rests on a mighty foundation, it stands forth on high, it displays the very strongest vitality of the oak itself. And so, in this concluding word, Christ says to His disciples that His name, His word and Spirit, may soar far beyond the official bearers of His work; that everywhere His life may already meet them in susceptible hearts, may strengthen and refresh their

own selves, ay, and may even instruct and reprove them; that His kingdom is not merely spread by services of love which they render to men, but also through such as are shown to them; and finally, not only by great popular sermons, by counsels, by systems of doctrine, or by great institutions, but also upon the dusty highway, in the juncture of an outward cursory greeting, or of a single demonstration of love, provided only that His friends and His disciples or witnesses bless and greet one another in His name, in the fellowship of His Spirit. The Lord here gives His apostles the assurance, that as messengers of peace from the mountains of the Lord (Isa. lii. 7), they are going down into the dark and gloomy world, but also a world which has generally attained some dim knowledge of Him, and which is already expecting their message, and that therefore His salvation will spread in a measure far surpassing all their thoughts. This last word of comfort must have encouraged them more powerfully than all the others to go forth upon their mission, and to meet all the sufferings attending it with cheerfulness and joy.

NOTES.

1. It is wrong, though it is often done, to identify the apostolic with the episcopal office. For the apostolate represents in its completeness that fulness of Christ's life which is being brought into union with the world, or even the ideal Church itself; whilst the episcopate only forms a particular branch amongst the official functions of life in the organism of the Church, which organism is integrated by other branches (Acts xv. 36, xvi. 4; 1 Cor. xii. 28), and which is conditioned by the presbytery (Acts xx. 17, 28). Here it must not be overlooked that the apostolic office sought to interpret itself by the co-operation of the congregation, so soon as a congregation or a real church existed (Acts xv. 22; 1 Cor. xii. 28).

The totality of the apostolic office continues, doubtless, through all times of the Church, because the life of Christ in its fulness is ever present in the Church; but it has spread itself throughout the whole living organism of the Church, and reappears in its several characteristics in all genuine functions of active life put forth by the Church.

The collective entirety of the true witness of Christ in the world is the ideal, eternal apostolate.

2. Concerning the identity of the names *Lebbeus, Thaddeus, and Judas*, comp. again Ebrard, p. 271, where also reference is made to the similarity between the character which is displayed in Jude's Epistle and the notion of a Lebbeus.

3. If the question is raised, why the name of Nathanael may have been interchanged with the name of Bartholomew, we must consider the significance of the word תלמי. Fürst, in his *Hebrew Concordance*, translates the word by *audax*, and thus Bartholomew would be *the son of the bold man—the resolute.* But if we might suppose that the name was given to him with reference to a derivation from תֶּלֶם, then it might perhaps denote *the son of the furrowed field*, or of the nation cultivated by God, of God's field; thus, a true Israelitish plant, a true Israelite.

4. According to Von Ammon (ii. 14, etc.), Luke, in his account of the Lord's instructions to His disciples, had Matthew before his eyes, and 'sought in his way to improve upon him;' and upon this Mark has again made improvements. Here, therefore, the leaf of 'criticism' again turns over, or rather the wheel of 'criticism:' Mark, who for a long time formed the basis for the other two synoptic Evangelists, becomes the reviser of their accounts. We only quote this in order to show the newest position of 'criticism' in reference to this.

5. The instructions which Christ here gives to the twelve apostles, we find again in a shorter form in Luke as directions for the seventy disciples. We shall exhibit the place in the history of Jesus' life where the sending forth of the seventy disciples appears in its proper place and completely accounted for, and then we shall also have to consider the relation which the two accounts bear to one another. We find in Luke another part of these instructions in another connection as a discourse of Christ's to His disciples (chap. xii.); the consideration of this part too, in its relation to the instructions, we must defer to its proper place. In the meantime we are justified in considering these instructions in themselves alone as a separate whole, complete in itself, for we might lay ample stress on the close connection, the living unity of all its parts; as also this unity is denoted by the conclusion in ch. xi. 1: καὶ ἐγένετο ὅτε ἐτέλεσεν, κ.τ.λ. Compare Strauss, i. 615. Concerning the sentence,

'Whosoever shall give you a cup of water to drink in My name, etc.,' which Mark has given in a different connection (chap. ix. 41), it will be shown in its proper place that he does not introduce the words in an 'endless confusion,' as Strauss imagines (i. 618), but in a well-founded connection, which has certainly escaped the critic, so that he thinks himself justified in charging upon the Evangelist a connection resting upon mere assonance of words, which however lies far beyond the range of any such pitiable lexical connection.

SECTION XVI.

THE FIRST JOURNEY OF THE APOSTLES. THE PROGRESS OF CHRIST THROUGH THE TOWNS. THE WOMAN WHO WAS A SINNER. THE FOLLOWERS OF JESUS. THE YOUNG MAN AT NAIN.

(Matt. xi. 1. Mark vi. 12, 13. Luke vii. 11–17, vers. 36–50; chap. viii. 1–18.)

The disciples then set forth with the power and instructions which Jesus had given them. They proclaimed the commencement of the new kingdom of heaven, and preached repentance. But with especial zeal, such as is explained by the enthusiastic feelings of beginners in the apostolic ministry, they devoted themselves to the casting out of devils. In the cures which they performed, they joined anointing with oil to the miraculous power with which they worked (Mark vi. 13; Luke ix. 6). Thus they went before, preparing the way for their Master, and that too in the direction of Jerusalem, as is plainly to be gathered from the connection. Thus it might easily happen, that here and there some of them might again meet with Him; and we may suppose that Jesus, especially at Jerusalem, where He soon after appeared at the feast of Purim, saw a good many of them again assembled round Him. But the whole company of the apostles did not regularly assemble around Him until after His return from the feast, as is clearly

shown from Mark's account (vi. 30, 31), as also from Luke's (ix. 10).

As has already been intimated, the apostles made for their Lord a freer space for the exercise of His ministry; partly inasmuch as, in particular, through their zeal in working miracles, they kept a crowd of people, especially superficial admirers, from running after Jesus, or drew them after themselves; and partly again by curing many sick people in His name. And hence, in going through the towns where the disciples had already passed (ἐν ταῖς πόλεσιν αὐτῶν, Matt. xi. 1), the Lord was able to turn Himself at once to such as were ready to receive Him, and to devote Himself most especially to the work of teaching; although, wherever He went, He was still surrounded by people needing help, and much distress vanished at His presence, which the disciples were not as yet able to relieve.

In this expedition the Lord seems first to have visited the towns and villages by the sea. Hence He might soon have reached Magdala, which lay southward on the western shore of the lake. This place, which in all probability is now represented by a poor village, 'of an almost ruinous appearance,' called *el Mejdel*, and situated in a large plain between the Galilean mountains and the sea-shore, in a neighbourhood made lovely by the oleander,[1] is known as the birth-place of Mary Magdalene. We have already given the ground which we have for accepting the tradition which says, that Mary Magdalene (Luke viii. 2) is identical with 'the woman which was a sinner' (vii. 37).[2] It must here be further observed, that that sinner who magnified with such a marvellous strength of soul the redeeming grace of Christ, must in all probability be found again somewhere within the circle of disciples; but also, that it is very easy to be explained why the Evangelists would not describe the former sinner, but would the later disciple. Hence

[1] See Robinson, ii. 397. ['A wretched hamlet of a dozen low huts huddled into one, and the whole ready to tumble into a dismal heap of black basaltic rubbish.'—Thomson, p. 420. But see also Ewald's *Christus*, pp. 258 and 376 (2d Ed.).—Ed.]

[2] [To deny this, is one of the present fashions of interpreters. Ellicott thinks (p. 182, note) that 'the very affliction of Mary Magdalene seems in itself sufficient to distinguish her from one whom no hint of the Evangelist leads us to suppose was then, or formerly had been, a demoniac.'—Ed.]

we have ground for presuming that the affair of the anointing, in which 'the woman which was a sinner' appears in view, took place in Magdala. For that this occurrence must have taken place in the course of that journey of the Lord's, which is just here to be set forth, is evident from the fact, that this circumstance comes forward as happening at the same time with John the Baptist's message to Jesus, of which we shall have to treat presently. If we consider the above-mentioned circumstances together, it strikes us that both suppositions decidedly support one another. The woman which was a sinner becomes to us with much more certainty the woman of Magdala, from the circumstance that Jesus was apparently now in the region of Magdala; and the city of the woman which was a sinner appears to us with all the greater probability to be the town of Magdala, since we already otherwise have indications leading us to recognise that convert in the disciple of Magdala.

A Pharisee invited the Lord to be his guest. And He willingly accepted the invitation. The fact that Jesus was not disposed to refuse such an invitation, shows us how entirely He felt Himself master of His own spirit, and that He knew how completely to command even such opportunities as these, and to make them subserve the objects of His kingdom of heaven. Besides this, we may suppose that Jesus took into account the fact, that men are never more open, or more submissive, or more susceptible to the word of love, than when they themselves are in some way showing love; that thus they are most ready to accept the Gospel from the mouth of a guest, and when the mood of their family is that of festive pleasure. To this was no doubt added the motive, that by refusing, Christ might at least have given occasion to the Pharisees to accuse Him of repulsing them. He was so divinely free from all feelings of resentment, from all fear of and prejudice against the party which had so often shown hostility to Him, that He could quietly sit down in a Pharisee's house.

But it was a contingency which excited astonishment (*καὶ ἰδού*), that just in this place a woman should seek Him out who was known in the city as a sinner, and therefore held in bad repute. If *He* had not been there, she would not have dared to set foot in that house, which in its perfumed respectability, enveloped, as it were, by a vapour of pharisaical strictness, must

have been a terror to such fallen ones as she. And if the woman had not been already inspired by a working of the redeeming grace of Christ—how it had penetrated into her heart we know not—she would certainly not have ventured to seek Him out there. Yes, she might even have thought with despair that Jesus was now far beyond her reach, since He was making Himself friendly with that inexorably strict man. But no fear of this sort can any more spring up in her heart. She is sure of Him, and knows that in Simon's house *He* is now Master, King, and Judge. Suddenly then she stands in the middle of the room where the guests were at meat, close behind Jesus, who was reclining on the couch, and at His feet. For His feet it his her purpose to anoint with some ointment which she has brought; and with deepest humility, which dares not presume to anoint His head, she will also show Him the deepest gratitude by sacrificing what was most precious for the benefit of His feet. And as she stands thus close to Him, and is about to offer Him this homage, she breaks out into loud weeping and sinks down on her knees, her tears falling in streams upon His feet. In holy and beautiful confusion, she seems to wish to make amends for having moistened His feet with her tears; she turns about in her mind for some means of drying them, and in her hurry and the excitement of her feelings she can find nothing but the hair of her head. But she sees at once that her hair is but little suited for such a purpose; she considers the feet of Jesus as being doubly dishonoured, both by her tears and by her drying them with her hair; and by a sudden impulse of her heart, she seeks to make amends by covering His feet with her kisses. Thus there follows in rapid succession one feature after another, of agitation, of confusion, of heroic courage, of faith, and of heavenly purity and unreservedness of love: she concludes her holy work by applying the ointment itself.

Evidently this narrative is one of the boldest triumphs of the Spirit of Christ and of the spirit of His believers over Pharisaism, in its suspicion, and narrowness, and ascetic anxiety. The moment of the fallen woman's kissing the feet of Jesus shows the entire heavenly superiority of the spirit of redemption over the mind of the flesh. The woman was now as it were pure spirit; and in kissing the feet of Christ, a seal was set

upon the holiness of her frame of mind, as if her lips had touched the cold stone of her sepulchre, or had been purified by coals of fire from the altar of God. The Lord showed a perfect confidence in the sincerity of this expression of her heart. The scene itself was a feast of Christian reconciliation, seen in its superiority to the spirit of Pharisaism. Hesitations, perplexities were not to be thought of.

The Pharisee Simon, it is true, could not enter into any part of this scene. There was in his spirit no apprehension of the truth, that now the angels of God were rejoicing in heaven. He was exasperated to think that the woman had even set foot upon his threshold. And still more, he seems to take offence at her having handled with such affection the man whom he had invited. And that Jesus could suffer this led him to draw the conclusion that 'this man' did not know how to discern spirits, therefore he could certainly be no prophet. For that Jesus could know who this woman is, *what manner of woman this is* (*τίς καὶ ποταπή*), so notorious a sinner, and yet could thus receive her,—this appeared to him wholly incredible, because he knew nothing either of the possibility of such a conversion as this woman evinced, or of the possibility of such mercy as Christ exhibited towards her. His face showed the displeasure he felt. Jesus looked at him with the calmest pity; this is evident both from His look and His word. 'Simon, I have somewhat to say unto thee!' 'Master, say on!' answered the displeased man. And then Jesus related to him the parable of the two debtors of a creditor who cancelled both their debts; one a debt of five hundred pence, the other of fifty pence. Simon himself shall judge which of the two debtors, after being thus forgiven their debts, will love their benefactor the most. He judges quite rightly; and Jesus now shows him that the right judgment which he has pronounced on the parable has been pronounced against his own prejudging in the case of this woman; that through this very judgment he has proved himself to be in a very unfavourable position in respect to Himself. He now turns to the woman with approving recognition. 'Seest thou this woman?' He asks him. Simon probably imagined that he would be polluted by even looking at her.

And now Christ shows him by sharp contrasts how rich the woman's love is in comparison to his. Jesus had entered into

Simon's house; from Simon, therefore, He was here entitled to expect the highest proofs of love. But Simon had not even offered Him water for His feet; far less, with kind solicitude, did he have His feet washed by a servant, or wash them himself, as even the host might sometimes do when he wished to distinguish a guest. Therefore this woman, a stranger, was obliged to come forward, and before the eyes of His cold host wash His feet with her tears, dry them with her hair. Simon had omitted to give Him the kiss of friendly greeting; the woman, on the other hand, had kissed His feet. Simon had not anointed His head; but she had not thought her ointment too good to bestow upon His feet. These facts proved that the Pharisee had at any rate not invited the Lord with any warmth of feeling or devoted love; that perhaps he had all along been not indisposed to find some shady side in his Guest. But in these facts Simon ought now to recognise evidence of the great love which this woman entertained, and he should infer from that the great forgiveness which had been accorded to her. In reference to Simon's doing, however, He, in His forbearance, drew in a more general manner His conclusions in reference to Simon's want of love, and in reference also to his experience of reconciliation: 'But to whom little is forgiven, the same loveth little!' He does not perhaps make merely love in its highest sense, as *e.g.* love to Him, to be the token of forgiveness, but love generally Nevertheless, in the same measure that love is unfolded in its pure spiritual fulness as true, eternal love, in that measure must it of necessity exhibit itself in love to Him.

And now, without regard to the gainsaying of the pharisaical spirit, Jesus crowned His work by solemnly proclaiming to the woman, 'Thy sins are forgiven thee!' This word exasperated still more those who were sitting at meat with Him. Both in their thoughts and by their gestures they plainly denied His right to forgive sins. But He gave a yet bolder expression to this act of reconciliation, by showing how entirely the woman had, through the inward state of her mind, made herself a partaker of reconciliation; how entirely the woman had thus already herself overcome the sentence which condemned her: 'Thy faith hath saved thee (He said to her), go in peace!' With this blessing He dismissed her: she belonged now to His

kingdom of peace, and was thus acknowledged as a God-reconciled disciple of His Church.[1]

Quite lately some have identified this narrative with the account of Christ's anointing at Bethany, in both narratives choosing to see only different accounts of the same transaction; and this, because in both cases a woman anoints the Lord, and because both anointings took place during a feast in the house of a Simon. But this critical hypothesis forms only a worthy counterpart to the confusion of the two narratives of the nobleman and the centurion at Capernaum. In both cases that 'criticism' displays the same keen sense of outside similarities in different events, and the same inability or disinclination at all to estimate the spiritual character of the scenes represented, and consequently the same sensuousness, and hasty or intentional, even wilful, superficialness of judgment. It is of itself calculated to awake suspicion, they say, that in both cases an anointing of Jesus should have taken place, and certainly that both should have taken place in the house of one Simon! But we see how common the name of Simon was amongst the Jews from the circumstance that there were two men of the name of Simon amongst the disciples; and besides that, Judas Iscariot was the son of Simon. Then again we see that that second Simon is even distinguished from the first, who was the Pharisee, by the name of the Leper. Thus this man was apparently one whom Jesus had cured of leprosy, and who was therefore attached to Him by feelings of true gratitude. If we are inclined to find any difficulty in the fact of Jesus having been anointed twice in the house of a Simon (though in truth there is no difficulty at all in it), then this distinction would of itself suffice to lead us to the supposition, that the name of the second host might have been conferred upon the first in the tradition from which Luke derived his account.[2] But instead of that supposition, men prefer to disregard with the distinction already noted, all those more strongly marked distinctions between the two occurrences—the difference of the time, of the place, of the festivity of Jesus' companions at table, and in the

[1] [On the connection of love with the forgiveness of sins, much that is interesting is said by Schleiermacher, *Predigten* i. 522.—Ed.]

[2] Other similarities indeed have been mentioned, which, on a nearer inspection, will prove to be differences, as we shall presently show in a note.

manner of the anointing, as well as of the previous transactions. But it is still worse that any one can misapprehend forms of character and situations of mind, such as are depicted with such wonderful sharpness and delicacy, as is the case with the two women who come before us in the two scenes. Here a sobbing penitent, who in extreme agitation sees her own old life as a corpse, so to speak, before her eyes, and with the sense of her deliverance through the grace of Christ, sinks down at His feet; there a solemnly calm disciple, who, in the silent presentiment of Jesus' passion, with a feeling of heartfelt sadness, prepares for Him the highest glorification which as yet is in her power to do. In fact, a critical mind who can see in these representations faint forms blending one into another, because there chances on the scene to be two hosts of the name of Simon, or other similarities, would seem more qualified to assort titles and uniforms than to distinguish between the highest forms of character and situations of mind which we find in the lofty region of primitive Christian history, or of Christian spiritual life.

Immediately after this occurrence we find the Lord again resuming His journeyings from city to city and from village to village. It was no doubt on this journey that some eminent female disciples joined themselves to His company. Luke first of all mentions those whom He had healed of evil spirits and infirmities, particularly Mary Magdalene, out of whom He had cast seven devils, Joanna the wife of Chusa, the steward of Herod Antipas, and Susanna (שׁוֹשַׁנָּה, *lily*), of whom no further description is given. To these were added many others. The Evangelist Mark (xv. 40, 41) gives us the names of some of these others, besides that of Magdalene, who has been already mentioned; namely, Mary, the real mother of the sons of Alpheus, and Salome, the mother of the sons of Zebedee. Concerning these three and other like-minded women, who stood afar off on Golgotha and gazed upon the Crucified One, he says, that they had ministered to Him when He was in Galilee, and had come up with Him to Jerusalem. From this remark we cannot suppose that these women joined themselves to the Lord on the occasion of His last journey to Jerusalem; first, because that last journey was through Peræa, and because Jesus stayed a longer time in this neighbourhood than in Galilee; and then again, because these women had already attached themselves to

Him before Jesus made His longer stay in Galilee, in the summer of the year 782 (John vii. 1). The Evangelist Luke explains to us in what way they served Him (viii. 3); he says, 'They ministered unto Him of their substance.'

It is at once obvious to suppose that this relation was formed just at that time, when the sons of the two women, Mary the wife of Alpheus and Salome, commenced a closer attendance upon the Lord; when in general a new and common housekeeping had become necessary among the disciples of Jesus, who now formed one household with Him, Judas managing the purse (John xii. 6). We can easily understand that at that time especially, the widowed Marys, the mother of Jesus and the mother of James, would know of no higher duty than to assist His cause with their personal presence, and with all their substance, and that Salome, with her aspiring temperament, would willingly join them. By means of this circle of women, long known and nearly related, which surrounded Jesus, it had become possible, even in face of the strict requirements of Jewish manners, for Him to be accompanied by other female disciples of lofty and high-minded feeling, who felt grateful to Him for healing and deliverance which they had themselves experienced. These, in company with many other disciples, and perhaps a few of the apostles who might be going and coming, formed the wandering family of Jesus; assuredly an elect company, borne aloft by the deepest aspirations and the highest hopes far above the littleness of ordinary human life, whether Jewish or other. This relation was, as it were, a type of the spiritual Christian company of elect souls in its state of perfection, which has Christ Himself for its centre. Together with the Christian spiritual life, this circle developed the higher spiritual form of family feeling, binding together these female disciples; the solemn spirit in which they went about together; the self-sacrifice with which they devoted their property to supply the wants of Jesus. And that Jesus should have accepted with such perfect calmness the charity of these female disciples, shows at once His humility and His greatness; thereby also clearly exhibiting His perfect confidence in the purity and in the faithfulness of these followers. We see in this community the dawn of a new world of love, which only the Spirit of Christ can call into life.

It accords with the direction of Christ's journey, as well as with the chronology of the Evangelists, if we suppose that it was on this journey that Jesus came to the little town of Nain, and that it was on this occasion that He performed there His well-known miracle. It is true that Luke has made this occurrence precede the narrative of the pardoned sinner.[1] We can explain this arrangement if we take for granted that the order of these two occurrences was not accurately known to him, and that he had a motive for placing the raising of the young man at Nain before John the Baptist's message to Jesus, in order, in some degree, to give ground for those words of Jesus: 'the dead are raised up!' But that in a general way the Baptist's message, as well as the narrative of the young man at Nain and that of the pardoned woman, all happened at one period, and formed one chain of events, is clearly shown by Luke's account. One might, indeed, here raise the question, why the Evangelist should not rather have rested the already quoted words of Jesus upon the account of the raising of Jairus' daughter. It was, however, well known to him that this raising belongs to another connection, even though it might not have been known to him whether it came in point of time earlier or later. That this occurrence at Nain is not found in the other Evangelists, is explained by the circumstance that about this time Jesus had not His disciples with Him. It does not belong to the works of Jesus handed down by apostolic eye-witnesses. St Luke, on the contrary, who is greatly indebted to the tradition of Jesus' female disciples, no doubt obtained from them this miracle also.

The little town of Nain[2] is still to be found between the south side of Tabor, in Galilee, and the Little Hermon, at the

[1] The Evangelist links together this occurrence with the account of the cure of the centurion's servant at Capernaum by the determination of time, ἐν τῇ or ἐν τῷ ἑξῆς. We cannot suppose that Jesus was one day at Capernaum and the very next at Nain. Also positive indications, as we have seen, militate against such a chronological arrangement. From internal evidence, therefore, we give the preference to the reading ἐν τῷ (χρόνῳ). [Tischendorf and Alford read ἐν τῇ; Andrews maintains this reading, on the ground that the distance from Capernaum to Nain is only twenty-five miles, and might therefore be very easily accomplished in a day.—Ed.]

[2] 'According to Simonis, נָאִי *ridge, pasture*.'—Winer.

foot of the latter;[1] though, indeed, it is only in the form of a small hamlet, called Nein.[2]

The Lord was approaching the little town, surrounded by His many disciples and by a crowd of people. 'The many disciples,' introduced with this definiteness (with the article[3]), seem to present themselves almost in contradistinction to the Twelve. Near the gate of the town a large funeral met the company of Jesus and His disciples; it was that of a young man who was being carried to his grave, the only son of a widow, who accompanied the corpse weeping. The two processions form a strong contrast to one another. The one is a festive procession in its loftiest sense, the other a mourning procession above the ordinary. The town of Nain is as it were deserted through its sympathy with the bereaved widow. Should Christ pass by this procession, and fill the desolate, saddened place with His triumphing companions? He could not, and He would not allow the sad procession to pass thus. Suddenly, in the most gracious manner, He stopped in the way. To the woman He spoke the great though simple word: 'Weep not!' He caused the bearers of the open coffin to stand still, through the majesty with which He laid His hand on the bier; thus giving a sign that He laid claim to this supposed prey of death. Hereupon He summoned the young man back to life. The first signs of life again appeared in his raising himself to a sitting posture on the bier, and beginning to speak. Thus had Jesus given him back to his mother. To the people of Nain this deed was entirely unexpected, unhoped for, soaring above all their anticipations. Even to them who had been near at the raising of Jairus' daughter this was quite a new occurrence. For this was the raising up of a dead man who was already being carried to the grave, and performed too in the sight of all. Hence there came a holy fear on all; this awakening thrilled through their souls as a deed of God. But the terror which filled them was a happy and blessed one when they saw death itself thus destroyed, when suddenly a view was opened to

[1] ['It took me just an hour to ride from the foot of Tabor to Nain.'—Thomson, p. 445. But this was an easy pace of four or five miles an hour. —Ed.]

[2] See Robinson, ii. 361.

[3] Luke vii. 11, *οἱ μαθηταὶ αὐτοῦ ἱκανοί* [His disciples in considerable numbers.—Tr.]

them into the new world of the resurrection; and they glorified God. Through this event it was become clearer to them than ever that a great prophet was risen up in Jesus; ay, that God was now coming to visit His people, that the time of redemption was at hand. And the fame of this deed was spread abroad throughout the country.

NOTES.

1. In vol. ii. p. 733 seq., Strauss has given himself the trouble to confuse together, according to their outward similarities and differences, the two narratives of anointing, the account of the adulteress in John, and that of Jesus entering into the house of Mary and Martha (Luke x. 38), in order then to come to the result (p. 745), that apparently these narratives all sprang from two different reports of primitive Christian tradition: on the one hand, 'from the report of a woman who had anointed Jesus, had been abused on that account, but had been defended by Jesus; and on the other hand, of a woman whom He had rebuked for her many sins, but whom He had absolved.' In this paragraph the reader may learn the whole secret of the said 'critic's' critical art. And there are two things which appear really to constitute this 'critical' art: first, a way of viewing things which is utterly destitute of all tact, and mistakes all the inward features of the given representation; and secondly, a fantastic way of stating things which utterly distorts all the external features. For the first, this tactless perception cannot see that the scene in which the woman who was a sinner appears is radically different in its spiritual character from the scene in which the adulteress is judged, and that in like manner the quiet domestic scene in Martha's house has entirely a different physiognomy from the account of the anointing in the house of Simon the Leper. It is forced, indeed, to show itself without tact in a most remarkable degree, in further hardening itself against the speaking spiritual unity, wherein each one of the four events appears as a picture absolute and complete in itself. But after it has succeeded in seeing in these representations only isolated, faded, and fragmentary profiles of questionable and lifeless events, it then gives them over to a fantastic dialectic, to set about the exhibition of the outward similarities and differences between the narratives.

And first the differences are heightened. Thus not only is the account of the anointing near the sea to be different from the account of the anointing at Bethany, but also the account of the latter, as we find it on the one hand in John, and on the other in Mark and Matthew, is made to refer to two distinct occurrences. According to the synoptic Evangelists, the feast is in the house of Simon the Leper; according to John, Martha is mentioned as serving, and Lazarus as among those sitting at meat. And thus it is to follow that Lazarus (not Simon therefore) is the host. Against this, see Ebrard, p. 321. In truth, to go no further, it requires a certain confidence in this kind of criticism to conclude from the notice that one was present at a feast, that he must needs be the host. And the notice that Martha served, does not in the least justify this conclusion. Surely in the house of a friend she might have served, if she desired to do so. But she might really, as some have already conjectured, have been the widow of one Simon, after whom the house was still called. Besides, the time (they tell us) is different: the feast which the synoptic Evangelists refer to (Matt. xxvi. 1; Mark xiv. 1) was at most two days before the Passover, while the feast, according to John, was as much as six days before the Passover. But from the general connection of the account given by the synoptists of this feast, especially by Matthew, it results that the object of the Evangelists is to explain the last and most definite announcement of the sufferings of Jesus which He uttered two days before the Passover, by returning to what took place during the feast at Bethany. They wish to show that even before this announcement the presentiment of Jesus' death declared itself both in the act of Mary's anointing and in the interpretation which Jesus gave to it, and that even at that time preparations for His death had commenced, that is to say, in the determination of Judas to betray Him, which was now definitely formed. Therefore, as pragmatical narrators,[1] they return to the earlier occurrence in Bethany in order to assign a reason for Jesus' later announcement. A third difference is said to consist in this, that John describes the anointing woman as the well-known Mary, whilst by the other Evangelists she is merely designated as a woman. That this is no real difference, is evident. We may, indeed, be

[1] [As wishing to explain the motives of actions.—Tr.]

led to ask, *Why* did not the two synoptists call her Mary? Grotius and Herder have supposed that these Evangelists did not wish to bring the family of Lazarus into danger by an open mention of the name, a precaution which John, who wrote later, had no need to exercise. (See Strauss, i. 743.) Strauss calls this an unwarranted supposition, without considering that an explanatory supposition of this kind was all that was wanted here. But, in truth, the Evangelists may have been influenced by a higher motive in designating the anointing one by the general appellation of *a woman*. That the disciples even were blinded, and not yet aware of what lay before them—this fact they give prominence to by the strong contrast—*a woman* stepped forward, and showed in a symbolical manner her presentiment of Jesus' death, or else her sympathy with His presentiment. But more important is the circumstance, which is further brought forward, that according to the synoptists the woman pours the ointment over the head of Jesus, whilst according to John she anoints His feet. The 'older interpretation,' that both perhaps was the case, Strauss calls trivial. But if we but picture to ourselves the particulars of the anointing, which indisputably is quite possible, we shall then only have to explain why it was that the synoptists preferred to describe the anointing of the head, and John, on the other hand, the anointing of the feet. Evidently the former are full of the startling stepping forward of the woman, so they fasten upon the beginning of her proceeding; and with this view, Mark describes still more particularly how with heroic passion she broke the glass to pieces over Jesus' head. (The thought here of any possible injury through the fragments of broken glass, is as little worth mentioning as was the fear of a dangerous fall of tiles at Capernaum when they were breaking through the roof.) This ripeness of anticipation on the part of the female disciple is meant to stand forth in the brightest light as a contrast to the absence of all foreboding on the part of the disciples; this is what the synoptists have in view in their account. John, on the other hand, exhibits this deed of Mary's as an act of the most devoted and humble love, in opposition to the malignity which was at work amongst the circle of the disciples in the heart of the betrayer; and hence he tells the striking points of the deed, how she anointed the feet of Jesus, and then dried them

with her hair, and how the house was filled with the odour of the ointment. And, finally, the account given above of the real state of the case has already explained why the synoptists relate that the *disciples* had blamed the transaction, whilst John only speaks of *Judas*. John had fixed his eyes upon the real originator of this false judgment, by whom in their blind ignorance the others had been led away; the synoptists, on the other hand, had especially in view the narrow-mindedness of the disciples in general.

After summing up all these differences, the 'critic' asks: 'Especially how can it be supposed, that if Jesus had so decidedly defended on another, and even on two earlier occasions, the honour shown to Him by anointing, the disciples, or even one of them, could again and even a third time have expressed their disapproval of it?' In answer, we have then to point out a slight instance of mistake, of the fashion of those which belong to that masterly 'criticism' which has been above described. For in the house of the Pharisee it was not the anointing that Jesus defended, but the sinner. Next follow the similarities which are said to connect the first anointing with the second in Matthew and Mark's Gospels: twice one Simon appears as master of the house in which the feast is given; twice a woman anointing, whose name is not mentioned, who does not belong to the house; twice an alabaster-box. Upon this a resemblance is mentioned between the first anointing in Luke's Gospel and the second in John's; for on both occasions it was an anointing of the feet, and on both occasions the woman dried them with the hair of her head. Through these resemblances then, these two anointings also are confused together in order to form one narrative; as if we did not constantly see kindred narratives exhibiting the natural interchange of resemblances and differences. But these resemblances in question have no doubt been sufficiently explained already. Concerning the drying of the feet of Jesus with her hair, Mary might very well, with the clearest consciousness, appreciate the extreme expression of humility which she knew had first been exhibited by the woman who was a sinner; although, with respect to her, the further consideration arises, that she wiped off the ointment from the feet of Jesus with her hair, perhaps meaning to say thereby, that she found therein an especial adornment for her head;

whilst the woman in the first anointing was, as has been shown, led to this act by quite another sentiment, and performed it *before the anointing*. Now, at length, 'criticism' reaches the climax of its boldness, in jumbling together the narrative of the adulteress and of the events in Martha's house into one set of traditions, in consequence of the similarities existing between them and the accounts of the anointings. It remarks that the angry judgment which the Pharisee in his heart passes upon the woman who was a sinner, and the open judgment which the Pharisees passed upon the adulteress, both of them, together with Martha's slight censure of her sister, as well as with Judas' bitter rebuke of Mary's anointing, fall all of them under the same category of *disapproval*. Thus 'criticism' observes these resemblances; sophism takes them away from their connection; special pleading makes them take the shape of identities, and at last, as a climax of ingenious jugglery, blends them all together. And with other similarities the same game is carried on.

2. The rationalistic hypothesis, according to which the young man at Nain was called back to life by Jesus from being only apparently dead, has been sufficiently set aside by Strauss, ii. p. 129. Concerning other rationalistic treatments of this narrative, see Ebrard, 282.

SECTION XVII.

THE BAPTIST'S EMBASSY.

(Matt. xi. 1–19. Luke vii. 18–35.)

We have already above established the point in a general way, that the return of Jesus from Judea to Galilee, which John mentions in the 4th chapter, forms one and the same fact with the first public appearance of Jesus in Galilee spoken of by the synoptists (Matt. iv. 12; Mark i. 14; Luke iv. 14). But we may now convince ourselves of the correctness of this fact by the way in which the events related fall in with this view. We saw the Redeemer travelling about the country in

the first free play of an activity which as yet suffered in the main no impediment. As yet, the hierarchy has not openly declared itself against Him; although everywhere the conflict with the spirit of the hierarchy was already beginning to unfold itself. All this is changed on His appearance at the feast of Purim in the year 782 (according to John v.). Henceforth hierarchical persecution pursues Him closely everywhere, and His position with reference to public life, His whole system of working, assumes of necessity a different character. After this decisive moment, the course of the events hitherto related in the Gospels, in the way in which He has unfolded Himself before our eyes, could no longer have fashioned itself in the same manner. Also, the period of time from the feast of Purim to the feast of Tabernacles of the year 782 would seem too short to embrace the earlier Galilean events as well as the later. Since therefore the return of Jesus to Galilee at the close of the autumn of 781 has been described by the synoptic Evangelists as occasioned by the imprisonment of the Baptist, we shall assume that this event must have taken place just about that time.

Herod Antipas, the tetrarch of Galilee and Perea, had not inherited from his father, Herod the Great, the strength of mind which had made the latter so conspicuous as despot and as ruler. He was weak and fickle, and his yielding softness was liable to show itself in various ways; sometimes in a slavish disposition towards stronger minds who governed him, sometimes in a kind of susceptibility for the voice of Truth. Yet he was ruled entirely by the spirit of levity and extreme dissipation, and, like his father, he was capable of the worst crimes. He had married the daughter of Aretas, the king of Arabia; but afterwards he formed a connection with Herodias, the wife of his half-brother Herod (Philip), who lived as a private man; and the daughter of the Arabian king took refuge in her own country. Herodias sufficiently shows her character in the history of the Baptist. She displayed in a wrong direction greater determination and strength of mind than her husband. Yet with the same strength she followed him in trouble, when afterwards he failed in his attempt, at her instigation, to gain at Rome the dignity of king, and when he was banished to Gaul. Herod resided in Tiberias, and perhaps during the summer-

time at Julias or Livias in Perea, not far from the fortress of Machærus.[1] So that even when John was baptizing in Enon, he had been near to the residence of this prince, which was in the city of Tiberias, and it would seem that afterwards he entered the Galilean territory. It might have been now that, seized by one of those royal humours which so often possessed him, namely, a state of mind made up of superstitious excitement and passionate curiosity, Herod sent to call the Baptist. This circumstance might have occasioned the Baptist's giving him the rebuke which led to his death. John treated him according to the same rule by which he had judged the elders from Jerusalem when they had publicly confronted him. But Herod did not allow this candour to pass unpunished; he sent his servants to seize him and cast him into prison.

Regardless of consequences, John had rebuked him for the adulterous connection which he had formed with Herodias, her lawful husband being yet alive. But he had also, as Luke remarks (iii. 19), reproached him in general for all his notorious offences. This last remark of Luke's is of great importance for the Baptist's history; for it is calculated to explain a difference which exists between the Evangelist and the historian Josephus. Josephus relates that Herod put the Baptist out of the way from fear, lest he should cause a rising or disturbance amongst the people.[2] But the Evangelists assign that sentence of condemnation which the Baptist passed upon the relation of this prince to Herodias as the real motive which led to the Baptist's persecution, and especially to his execution. But now the above-mentioned remark of Luke's manifestly indicates to us the connection or the common meaning of the two accounts. The Baptist, namely, rebuked Herod for the public scandals in general which he had been guilty of. Thereby, considered from a political point of view, he appeared to the despot to be on the road to stirring up rebellion: he imprisoned him therefore, as being a dangerous demagogue, and secured

[1] See Wieseler, *Chronol. Synopse*, p. 250. [Ewald (*Christus*, p. 194, note) quotes Seetzen as having found the ruins of Machærus on the north-east shore of the Dead Sea, above the Zerka; but from Robinson's remarks (i. 570) it seems that Seetzen did not himself visit, but only heard of a ruined fortress called *Mkauer*.—Ed.]

[2] *Antiquities* 18, 5, 2.

him within the above-mentioned fortress, which was situated in a sequestered part of the country. And when in course of time the prisoner was executed, it was natural that the political historian of that time should bring prominently forward that political motive of despotic precaution. The disciples, on the contrary, had, no doubt, a more exact knowledge of what was most truly the motive which led Herod thus to act: they fixed their eyes upon that fatal point in the reproving words of the Baptist, which, relating more to religious morals than to politics, proved of such disastrous consequences, becoming the decisive cause of his imprisonment and execution.

The Baptist had passed a whole dreary winter shut up in the lonely fortress.[1] And here we must remind ourselves of the fact, that the greatest heroes of the Old Covenant were much weaker in holy endurance than in holy action. Endurance often fell the heaviest upon those who were the strongest in zeal. Think of Elijah's frame of mind when, fleeing from Jezebel, he hid in the cave of Mount Horeb (1 Kings xix.). At that time even Elijah might almost have asked, Art Thou Jehovah that should come? At that time he too needed to receive an impression through the still small voice of that divine, world-subduing Spirit, which was afterwards revealed to the Baptist in the Lamb of God. This lies in the very nature of the Old Covenant. The prophet, as the champion of the Law, is a Moses heightened; he can lighten, thunder, call down fire from heaven. The prophet, as an announcer of the Gospel, is only a forerunner of Christ; therefore he is only one who is *becoming* a Christian as concerning the New Testament power of enduring; and in this sense especially, the least in the kingdom of heaven is greater than he.

This relation of the prophetical to the New Testament spirit has hardly been sufficiently taken into account in the surprise, which men have in various ways expressed, at John's message to Jesus. And yet this must be brought most prominently forward if we would wish to explain this message. But let us first of all turn our eyes upon the fact itself, which has in such various ways been the cause of offence. At this time, when Jesus had left Capernaum, and as the Saviour and Proclaimer of salvation was passing through the towns and villages which

[1] [Ewald thinks he had been in prison a whole year, p. 350.—Ed.]

lay in the way to Jerusalem, apparently as He was just leaving the towns on the sea-shore, at any rate when He had already accomplished a succession of fresh miracles, He received an embassy from the imprisoned Baptist. There came two of his disciples; and in the name of the Baptist they inquired, 'Art Thou He that should come, or are we to look for another?'

How strange does this word sound as a message from the man who some time before had pointed out Jesus to his disciples with the announcement, Behold the Lamb of God, which beareth the sin of the world!—he who had in general borne witness concerning Him in the certainty inspired by the Divine Spirit!

It is well known that men have sought to free the Baptist from the charge of weakness, or even the Gospel history from the appearance of a contradiction, by supposing that John had no need on his own account to address this question to Christ; but that it was his aim through this mission to put his disciples, who as yet were doubtful of Jesus' dignity, in connection with Him, hoping by this means to help them on to full belief in Him.[1] But against this it has been with justice remarked, that the disciples bring the message in John's name (according to Luke, they even introduce John as himself speaking); and that the answer which Jesus gives them is just as formally given as an answer for John.[2].

But if it follows from this that we must really consider the question as coming from the very heart of the Baptist himself, then it is indisputably an utterance which exhibits a human weakness, an obscuration of his faith. It shows a beclouded state of mind in the Baptist. But first comes the question, What right have we to think this? And then, How is it to be

[1] This view [formerly advocated by Calvin] has recently been advanced by Stier, ii. 56 ff. [and with his usual ability by Alexander, in his *Matthew Explained*, p. 303.—Ed.]

[2] [Perhaps, however, Alford's statement, that the disciples 'are *bona fide* messengers and nothing more,' is rather strong. Ewald (p. 351), with apparently greater accuracy, represents the disciples as themselves partly causing the message, by pressing John to say definitely whether they should go over to Jesus. Ewald and Alford agree in thinking that there was more of impatience than of doubt in the message. Ewald, however, thinks that John not only desired Jesus to proclaim Himself as the Messiah, but expected Him to become a Messiah with more sensibly striking power and wider worldly influence than He seemed to be assuming.—Ed.]

explained? Now, on the one hand, it is surely apparent that his message cannot be considered as a real wavering in his theoretical conviction of the Messianic dignity of Jesus. For such a doubting of the authority of Jesus must have led the Baptist to an inquiry or an examination, in which he could not possibly have applied to Jesus Himself. He could surely never have expected that Jesus would give him an answer which should strengthen him in his doubt. But, on the other hand, we cannot either suppose that the abrupt question, as the Evangelists represent it, should have had a different purport originally; some such a one as Schleiermacher supposes:[1] 'Thou art surely He that should come? Why then should we yet wait for another?' Neither yet can we say, for example, that the Baptist was only impelled by an impatient longing, and that he meant to call upon the Messiah, who seemed to him to be tarrying, to enter at once upon 'that decisive conflict with the prevailing depravity from which He should come forth victorious, and which should issue in the purification and glorification of the theocracy.' We imagine the Baptist's state of mind as being more depressed, more uncertain, more gloomy; not merely a state of earnest longing and of great impatience, but also that of deep vexation; vexation, namely, at the apparent triumph of evil under the very eyes of the Messiah Himself; vexation which, though it did not make him concerned about his liberation on its own account, yet caused his imprisonment to appear as a sign of that triumph of evil. This feeling of vexation must be carefully distinguished from a theoretical change of opinion, though it certainly could not but have operated to dim the clearness of John's conviction of Jesus being the Messiah. Thus even now Christ was still to the Baptist the Lamb of God as much as when he had thus designated Him in that brightest moment of his life. Perhaps now He seemed to him to be even too much so. Let us just class this word of the Baptist's with similar expressions[2] of Moses, of Job, of Elijah, of Jeremiah, and of Christ; perhaps doing so may help us to the right understanding of them. Concerning Job in that moment when he cursed his birth, and also the Lamenta-

[1] *On Luke*, p. 110. The whole construction put by Schleiermacher upon the message of John must be characterized as far-fetched and a failure.

[2] Ex. xvii. 4; Job iii. 1; 1 Kings xix. 10; Lam. iii.; Matt. xxvii. 46.

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tions of Jeremiah, one might perhaps be inclined to make the objection, that there we have to do with poetical passages, which as such are not fitted to afford any analogies to what is real. Only, if these passages are rightly estimated, they almost gain a greater significance than the others, by showing what frames of mind are possible for the servants of God in similar or like situations in all ages. But when now Moses at one time exhibits before the Lord his deep vexation, Job his despair, Elijah his suppressed bitter jealousy, Jeremiah his awful trembling under the fearful severity of God,—in all these cases, there of course could not have been the remotest thought of any theoretical doubt of the existence of God. They *remonstrate* with their God, because He is to them a living, personal God, and because they stand in a real, living relation towards Him, although without being either holy or perfect. They are too faithful and pious to forsake God; but they are also too violently agitated by the awfulness of His dealings not to exhibit to Him their bleeding, wailing heart, ay, even their surprise as at something strange. In the expressions which they use, whatever is not prayer is confession. Just because they have no desire to forsake God, they dare to show themselves to Him as they are. It was in the perfect openness of their piety that the Old Testament heroes came in their hours of deepest trial to contend with their God—and this according to the whole character of the Old Testament, because they are arrived at the point when *they* can no longer understand *their* fate from God's justice, as they understand His justice. The glorification of these moods of feeling we find in the moment when Christ cried out on the cross: My God, My God, why hast Thou forsaken Me? It would clearly be unspeakably foolish if we attempted to see in this expression any *theoretical* doubt in the Godhead. But we see in it the whole feeling of Christ. With His heart's whole feeling of what was right stirred up within Him, Christ asks God why He had forsaken Him. But He asks *His God;* and there we at once see the answer, that it was *necessary* that He should feel so forsaken, and also the assurance that God would explain the *why* through the great reward of this forsakenness in the salvation of the world. This mighty *Why* of Christ's points, then, to an answer of God, which is unfolded in His glorification and in

the redemption of the world. Now the Baptist's present state of mind, from which the above question arose, evidently belongs to the same line of the deepest trials of God's heroes,—a line extending from the life of Abraham and of Moses up to the life of Christ,—of those trials which are still prepared for every servant of God according to the measure of his strength. Now it was impossible for the weakness of John to display itself without the admixture of sinful infirmity. No doubt his was a state of mind in which he also bewailed his distress to his God with the keenest sensibility and with the liveliest expressions. But under this state of mind he turns to the Messiah, because his state of mind has reference to the Messiah; because, with the sorrow and wrath which as prophet he felt, he cannot understand how Jesus should so graciously devote Himself to the outcast among the people, whilst the rulers of the people are practising the grossest deeds of violence and meet with no punishment. We will not seek to probe further into the Baptist's state of mind. So much is clear, that this utterance of his indicates the moment of the heaviest trial of his life, and also of his human weakness under this trial. But we should miss an essential trait in his portraiture if this spot of weakness were wanting, the moment of his human quailing under God's providence,—that moment of the highest exaltation of God's majesty in the life of His servants, when they sink into His arms as it were fainting under the inscrutable judgment of their life. But in the life of a man like John this shock could not fail to be great, and to force a strong expression of itself according to the measure of the greatness of the man himself.

But it is altogether wrong to imagine that for the explanation of this fact we must turn to those cases in history in which great men succumbed for a moment under their appointed trial, as, for example, Jerome of Prague, when he denied his evangelical creed. Therefore Strauss's observation likewise hits wide of the mark, when he says: 'Persecuted Christians of the first centuries, and later a Berengarius and a Galileo, turned false to those very convictions on account of which they were imprisoned, hoping through their denial to save themselves: the Baptist, in order that his case should admit to be compared with theirs, ought to have retracted his rebuke of Herod instead of giving a wavering character to his testimony concerning Christ,

which had nothing whatever to do with his imprisonment.'[1] Here it is assumed that the Baptist's embassy, when brought into connection with his earlier testimonies of Christ, as they are represented by the Evangelists, make him appear as a fallen man. But there is not the remotest thought of this in the description which they give of this embassy. Nay, it was even through this very embassy that he escapes the danger of taking offence at Christ. As the servants of God, under their great temptations and shocks, do not turn themselves in their anguish to the world, but to their God; as they open before Him their deeply wounded heart, and by the very means of thus crying out to Him, even though impure elements are evolved in the manner in which they do this, they become quieted, comforted, and saved; so it is also with John. And this is proved by his message to Jesus. If he had nourished as rancour in his heart the discouragement which he felt on account of Jesus' manner of working, it might then have caused his fall. But this the Spirit's consecration and the divine tendency of this quailing soul would not admit of. He gave shape to his discouragement in a free, unreserved expression. Before all the people this great herald *contended* with his great King, because he would not, and he dared not, take with him to the grave, without giving expression to it, this feeling which had contended with him in his prison. Before all the people he had once borne witness to Him; therefore it was necessary that his relation to Him should continue to be open and clear in the sight of all the people. He ventured before the people to question His Messiahship; and this undoubtedly shows how beclouded and how agitated his state of mind was. In Luther's life we find similar moods of feeling. Such in particular we find given outward expression to, during the time when he was imprisoned in the castle of Wartburg. Blücher was for a long time half delirious with vexation during the time of Prussia's humiliation, and he then expressed the wish: 'I would that either war would arise, or that the whole world were in one great blaze of fire.' It is in the nature of things that imprisoned lions should now and then, in moments of deep vexation, begin to roar. But we should also not forget that John publicly submitted both his question and his own self to the final decision of Jesus. And this is

[1] Vol. i. p. 365.

just the much-misunderstood light side of his message: his abrupt reproach was at the same time his heroic confession of fault. The strong man in his great conflict clung publicly to the Stronger, and thus saved the close of his life.

If then we have made ourselves acquainted with the meaning of the Baptist's message, there are still other considerations to bring forward which are calculated yet further to throw light upon his state of mind. With reference to the right estimation of the life of Christ, as viewed in the peculiarity of its New Testament spirit, John, we must grant, stood highest among all the men who stood on the Old Testament footing. In this respect, among those born of women, none was greater than he.[1] As he was the last of the prophets, so he stood the highest, the nearest to Christ, of all on the Old Testament footing. But the peculiar course of Christ's life, His spiritual life most emphatically His own,—namely, that He should lay the foundation of His work through love, through planting the truth in individual minds, through workings of the Spirit, through suffering and death, and not through severity, through judgments, through outward enterprises, struggles, and victories,—this was what the least of those who stood on the New Testament footing could understand better than John. Added to this, we must likewise take into account the variation in the mood of feeling observable among the prophets. That which may be said of the human mind, and doubly so of the pious mind, is true in a threefold degree of the prophet's mind: it is capable of being raised high as heaven, and again of being plunged down to death, even to the anguish of hell. Now of the pious man this is doubly true; because there are moments when he can soar far beyond the mountains, even up to the bosom of God; and others when, having sunk back into his insulated consciousness, he trembles before the smallest trouble. But this applies in a threefold degree to the prophet, because the divine-human life displays itself in his states of feeling as a life developing itself in a rhythmical movement (so to speak) of *arsis* and *thesis*. Therefore it follows, that at one time he should be able to gaze with rapt inspiration into all the glory of the new world, as if he had already conquered all the troubles of life; and then at another time, that he should fall into gloomy frames of mind,

[1] Comp. Neander's *Life of Jesus Christ*, p. 214.

in which he can hardly understand what he himself had in those states of inspiration uttered.[1] In this respect the life of the apostle has an unspeakable advantage over the life of the prophet, even though the life of the former likewise exhibits considerable weaknesses; for the apostle is from the very first filled with the spirit of that life of Christ which was perfect in word and deed. Now John the Baptist is just the very last of the prophets: why then should he be wanting in that peculiarity which so universally characterizes the prophetic life? It is true that Christ places him even above the other prophets, as being the pioneer of the new dispensation; but this very position, of his being the last of the Old Covenant prophets and the herald of the New Covenant, was in itself the cause that in him most especially it might come to pass, that the New and the Old Testament frames of mind should succeed one another in the strongest contrast. There were, however, especial circumstances tending to this result, which we have already above referred to. His disciples, for example, had at first surrounded the camp of Jesus, so to speak, with jealous watchfulness and with passionate hope, and they had then returned to the Baptist with the intelligence that Jesus was now feasting with publicans and sinners. We can easily understand how these reports of John's disciples, and their feelings of annoyance, would naturally contribute to heighten his gloomy state of mind. This report might have raised in his soul the apprehension lest Jesus should not carry out that separation between the clean and the unclean, between the subjects of the kingdom and its adversaries, of which he had laid the foundation through his baptism; rather Jesus was pulling down what he had built, instead of continuing to build on the foundation which he had laid.[2] And this makes it obvious to us to conjecture, that this tempted one was hoping to obtain from Christ's answer a comforting explanation not merely for himself, but also for his disciples.

Commentators have been so busy with the Baptist's message, that often the Lord's answer has not been sufficiently considered. And yet this supplies us with the clearest and most delicate estimate of that message. They have only to go and report to

[1] 1 Pet. i. 10, 11. The same is true of some of the productions of great poets.

[2] Comp. Ebrard, p. 283.

John what they themselves have seen and heard, the evidences which He afforded of His character. And in these signs John would find it impossible to mistake the prophetic description of the Messiah. Now were the eyes of the blind opened through Him; now were seen lame men healed and leaping as harts; now were the ears of the deaf unstopped, and the dumb were beginning to praise God, according to Isaiah's prophecy (xxxv. 5, 6 ff.); now were the people cleansed from their iniquities, and the dead were living again, according to Ezekiel's prophecies (xxxvi. and xxxvii.);—but the greatest thing of all, the culminating point of all those works of wonder, was this, that now good tidings were preached to the poor, the jubilee year of salvation, according to Isaiah's announcement in chap. lxi., and other prophetical passages, which speak of the wonderful consolations which during the Messianic time should console and make happy the miserable. The order and manner in which Jesus enumerates these signs of His evangelical operations, in which were reflected the prophetical signs of the Messianic blessing, seem to be founded on a distinct progress of healing and saving works in the removal of life's evils, from the smallest to the heaviest of all. First the blind are named. They stand as expectant sound ones, wanting only light, before the curtain of life; these see again. Next the lame. In their case even the free motions of life are wanting; they walk again. Then come the lepers. With them life itself is tainted by a dangerous element of death; these become clean. The deaf appear to be placed here somewhat too low; but many of them are not only physically but mentally bound, so that they do but vegetate: with their hearing, mental existence is likewise restored to them. Next come the dead; they return to life. In the simply sublime character of these antitheses, 'the blind receive their sight,' etc., the evangelical working of Christ is set forth as a new creation. In this answer of Jesus lay a threefold power of comfort; quite apart from the striking consideration, that Isaiah had already uttered that message respecting the coming Helper-God with especial reference to *the weak hands, the feeble knees, the fearful hearts*. For, in the first place, the Baptist could not fail to recognise in these features the power of the manifestation of God, the power of the mighty Saviour of the people rescuing men from their miseries. The com-

plete concurrence of the signs, their combined effort, the Messiah passing from bodily to spiritual deliverances, and their connection with one another, left no doubt of Jesus being the Bringer and the Bearer of the time of salvation. But the second ground of satisfaction the Baptist was to find in this, that it was by these very signs that the prophets had signalized the Messiah. Finally, the third was in this, that even those theocrats of a much earlier time had proclaimed the Messianic kingdom as being most prominently a kingdom of mercy, of deliverances, and not so much a kingdom of legal distinction and separation, of retribution and of judgment.

The addition, 'And blessed is he, whosoever shall not be offended in Me,' is Jesus' last word to John. It shows that Jesus perceived that John really was in danger of being tempted; but at the same time, that He knew him to be rescued. The Lord utters no *woe* over him who should be offended in Him, but He pronounces blessed him who should be preserved from this peril. This praising as *Blessed* is no doubt meant for John himself. For Jesus knew His man, and knew how the message would affect him. But by this word John was also seasonably reminded of a prophetic passage which announces that the Messiah will become a stone of stumbling and a rock of offence to many (Isa. viii. 14); and the recollection of this may have very much helped him to set himself right concerning his true relation to Jesus, and with a composed soul, as the herald of the Lamb of God, to go quietly and silently to that death of his, in which he likewise was to show himself His forerunner.

When the disciples of John were departed with Christ's answer, the heavenly superiority of Christ over this vehement man came out still more strongly. The Baptist had taken offence at Christ's course of life, but the violent shock of public offence which John had given Him in his ungentle strength did not in the least disconcert the Lord. He felt more that the Baptist had done himself harm with the people, than that he had injured Him. Therefore He took John's reputation under His protection, so to say, against his own message, by beginning to extol him for the real strength which he had exhibited, and for his true worth. In this encomium we again recognise the Master of souls, the King of the most mighty of men. 'What went ye out into the wilderness to see?' He

said to the people. 'A reed shaken with the wind?' The people had not gone from any curiosity to see, we will say, the reeds by the Jordan waving in the wind. No such frail object as this draws the people. They had been overpowered by the strong, iron-hearted character of the Baptist. And now that John really appeared to be wavering, the people were to remember that impression, and instead of being unjust enough to see in him a reed shaken at the mercy of the wind, to consider him rather as a cedar shaken by the storm. Neither were they to believe that John fluctuated to and fro in his testimony concerning Christ, but they were to trust the solemn declaration spoken by the strong man in his strength. Then again the second time we read: 'What went ye out for to see? A man clothed in soft raiment?' And He adds: 'Behold, they that wear soft clothing,' men of luxury, 'are in kings' houses.' They had surely seen that the Baptist in the wilderness, out of his own free choice, had worn a garment of camel's hair, and was girded with a leathern girdle. Therefore they need not fear now that he would be unfaithful to his vocation as witness of the truth, when languishing in Herod's prison. If he had the soft, weak mind from which the flatterer grows, he would surely be decked with soft clothing in the king's house; but with his strong heroic soul he will unflinchingly remain in his rough clothing in the king's prison: he will show that he is equal to his destiny.[1] As speaking to the multitude who so easily become violently aroused, He prudently speaks in general terms of people in kings' houses, to whom John forms a striking contrast. Thus with His first word He set the people at rest concerning the strength and consistency of the Baptist, and the reliableness of his testimony; with His second word, concerning the hardship of his fate, the inevitableness, ay, the necessity of his present condition. Then for the third time He asks, 'What went ye out for to see? A prophet?' And He answers: 'Yea, I say unto you, and more than a prophet.' And how far *more?* Jesus now explains to the people that John is the messenger of the Lord of whom the prophet prophesies (Mal. iii. 1), who goes before the coming Lord to prepare the way, and that among all that are born of women there is none greater than he, the Baptist.

[1] See Stier on the passage.

Thus therefore the Baptist was distinguished above all the prophets through his peculiar position in the kingdom of God: he closed up the old, he announced the new dispensation; he practically set forth the revelations which were given him with the most faithful energy in outward action, by rebuking the people, and consecrating them for the kingdom of heaven through the ordinance of baptism. Just as Moses became the lawgiver or legal establisher of the *patriarchal* development of the theocracy, so John in his spirit and office comprised the whole *prophetic* development of the theocracy in practical activity. But when Jesus extolled him as the most eminent among those born of women (those not yet born again through the New Testament baptism into Christ's death), He added yet the declaration: 'Notwithstanding' (in a spiritual point of view) 'he that is least in the kingdom of heaven is greater than he.'

With these last announcements Jesus had clearly explained to the people the Baptist's precise mission; that, namely, of announcing the Messiah. In so doing, He had at the same time made it sufficiently clear to all that the Messiah had appeared, and that Himself was He. The last word ought also to have given His hearers the clue to understand how it was that the Baptist was not perfectly able already to understand Himself.

But now Jesus considered it necessary to come back with an explanation to that word of His which placed the Baptist above the prophets. Until John[1]—thus He explains Himself—all the prophets, as also the law, stood, so far as related to the kingdom of God, in the domain of prophecy. They set forth this kingdom as a future kingdom. But since John's appearance that was changed. From his days up to this moment the kingdom of heaven continues in powerful, living activity, violently forcing its way, on the road to perfect mastery. Now it is drawn forth with violence from its hidden depth, and the theocratic violent ones, the holy doers of violence, actually in reality draw it in; they obtain it, they have it.[2] In this

[1] The 13th verse in Matthew is to be taken as an explanation of the 12th verse. Hence we may also imagine this verse placed as an introduction before the 12th, in order that the meaning of the passage may come out more clearly.

[2] According to the context, John and Jesus must be the *βιασταί*. For until their time the kingdom of heaven was a hidden kingdom, Israel's ideal hope; but with holy violence they drew it out from the depth of life

respect, Christ adds, ye may consider John as the first forerunning violent one, as the Elijah whom the prophet has designated as the forerunner of the Messiah (Mal. iv. 5). 'He that hath ears to hear, let him hear!' we finally read; that means: the other and mightier Violent One do ye now find out and acknowledge.

Now it struck the Lord with a feeling of pain to reflect how much they both, the pioneer and the Establisher of the kingdom of heaven, were misunderstood by the people; so He gave His hearers a solemn rebuke on this subject in the form of a parable: 'Whereunto shall I liken this generation? Unto children sitting in the market. They call out to their fellows, We have piped unto you, and ye have not danced! We have mourned unto you, and ye have not wept!' We must carefully observe that these are capricious children who are here represented, who in *one and the same* moment want to play with their fellows now at a wedding, now at a mourning, and who complain that their fellows will not join in the game. Under this figure the race of that time appears to be represented, in its behaviour towards the Baptist and Christ; or it also exhibits the way in which every age lectures its prophets, namely, with a supreme inconsistency, which forgets its own words. This inconsistency appears to be the very point of the parable. Thus the 'children' who wished the prophets to dance to their piping, would fain strike up for John to follow a cheerful wedding tune, whilst he was calling the people to rites of mourning; and then immediately in the same breath they wanted the Lord to follow them in a funeral dirge, whilst He desired to summon the people to the cheerful marriage feast of New Testament liberty.[1]

into actual manifestation. Therefore the period also is to be fixed thus: from John's appearance up to this time in which Jesus is speaking. It also appears to be according to the connection of the passage to understand the βιάζεται passively. The kingdom of heaven is violently drawn forth to view. Under another point of view, it is, no doubt, the kingdom of heaven itself forcing its way amidst agonizing birth-throes.

[1] Stier's explanation of this passage (ii. 94) had well nigh forced me to give up my own earlier explanation of it in my '*Biblische Dichtungen*,' vol. ii., in favour of his. For Stier makes the piping for the marriage feast refer to the ministry of Christ, and the dirge for the funeral to the ministry of John. Thus then would they themselves be compared to children who in vain desire to get up both a festival and a mourning. The comparison would then include the Baptist as well as the Lord Him-

The former appeared neither eating nor drinking; he represented in his strict abstemiousness the very deepest earnestness of life. And although the people were moved by the power of his spirit, yet they gradually exclaimed: He is too severe for us, too gloomy; and at length most of them turned away from him with the excuse, that he was possessed by a demon of melancholy. The latter came eating and drinking; freely and with devoted love He shared in their feastings. But then they cried, 'Behold a man gluttonous and a winebibber, a friend of publicans and sinners,'—the spirit of Pharisaism anathematized Him as one who set Himself above all law. And so they gave Him up likewise.

In this sketch Jesus has drawn the chief difficulties which the preaching of the kingdom of heaven always meets with in the world. The preaching of the law men find too solemn, too superhuman, destroying all life's cheerfulness; in the preaching of the atonement they find a favouring of levity, of sin.[1] And the messengers of God, whose office it is to call the world to the proper seasons of mourning and of feasting, must always be content to bear being rejected by the world's criticism.

self in the designation, *this generation*. Grotius reminds us on this passage of the parable of the Sower, which, he observes, represents the kingdom of heaven, and yet there the sower must also, of course, be included in the history of his seed. But yet here these piping and mourning children are too distinctly designated as the generation of that time. Added to this, *the same* children are represented as *contradicting* themselves, with peevish irresolution wanting to play now at a wedding, now at a funeral, thereby causing nothing to be done. Not children playing harmoniously and quietly are here represented, but excited children, irresolute and bewildered, having no call to do this piping or dirge-playing, who are spoiling their own play. But the Baptist's and Christ's way of acting did not correspond with this. The first continued his darkly solemn tune, and the other His brightly cheerful tune, even till death. Besides, the race which criticises both the men are in the parable very plainly identified with the complaining children. And what is especially to be remarked is, that the flute-players are here represented as coming before the mourners. If they were meant to refer to John and to Christ, the situation must be reversed, whereas it quite corresponds with the inconsistent behaviour of the people. John found in the people a group of merry flute-players who wished to force him to join in merry dances. Christ found in the same people a choir of mourners who required of Him to set forth the victory of death in ascetic behaviour, or by joining with them in weeping and crying.

[1] See Stier, ii. 98.

But this melancholy experience is only a qualified one. Some there always are who receive the heavenly wisdom which they set forth, and become children of their spirit. And these *children of wisdom* have always made themselves answerable for her, and have maintained and justified her claims and her righteousness by their word and life. The children of wisdom make themselves answerable for her claims, as children for their mother.[1]

That was a critical moment in which Jesus spoke these words to the people. John, in his weakness, had endangered by his message both Christ's reputation with the people and his own. The people might now have been tempted passionately to take up the Baptist's question and go on with assaulting the authority of Jesus, or else passionately to declare themselves on Jesus' side in order to blame the Baptist; or they might even have begun to go all wrong concerning both prophets. This error of the Baptist's Jesus remedies; indeed, He even makes use of this opportunity clearly to explain to the people the difference between the Baptist's position and His own, and the higher unity of the two positions in the establishing of the kingdom of heaven; and then He proceeds to show them how wrongly they had acted, first towards the Baptist, and then towards Him. Thus the most perfect policy could not have given a better turn to the occurrence; here, however, this wisdom was the policy of the Prince of the kingdom of heaven, which is in perfect unity with holiness and love.

NOTES.

1. Wieseler, in his *Chronological Synopsis*, places the date of the Baptist's imprisonment in March of the year 782 U.C. (p. 223). But this is done upon the incorrect supposition already referred to with respect to that return of Jesus to Galilee, with which the synoptists link the imprisonment of the Baptist. Further on Wieseler rests this view upon the supposition of an exact chronological succession of events in the synoptists, particularly in Luke, and finds especially in the σάββ-

[1] If we carefully regard the signification of the expression *the children of wisdom*, and the connection of this passage, we cannot be doubtful concerning its meaning.

βατον δευτεροπρωτον in Luke vi. 1 his authority for supposing that this said return of Jesus to Galilee, and consequently also the imprisonment of the Baptist, must have taken place about this time. But we have only to consider the intermixture of the several series of events to make us abstain from insisting upon this chronological order in these Gospels; and in respect to Luke in particular, it is plain enough that in his narration he did not aim at a purely objective arrangement. With reference to this, let us compare, for example, the position of the story of the centurion at Capernaum with the position of the Sermon on the Mount. Next, Wieseler adduces proofs from profane history. First he finds out (p. 241) that Agrippa I. came to Palestine either in the autumn of A.D. 31 (784), or in the spring of the following year, and that he found Herodias already married to Herod. From this we only arrive at the indeterminate date of the marriage happening *before* this time. But it required at the same time to be proved that it took place *after* A.D. 28. This then Wieseler tries to establish in the following manner:— According to Josephus, *Antiq.* 18, 5, 1, Herod first formed the plan of his union with Herodias whilst on a business journey to Rome. But this journey, Wieseler says, could not have happened *before* the year 29. For in this year, so we are told, the old Empress Livia, the mother of Tiberius, died; and Herod probably made this journey to Rome on a visit of condolence, in order to make an opportunity of gaining some advantages for himself. Now this supposition has surely nothing convincing in it. Such a man as Herod would not wait for such a particularly special event, in order to make interest for himself in Rome. And it is also very much to be questioned, whether with a man like Tiberius it would have been at all politic to make use of an occasion of condolence in order to compass private ends of his own. One rather gets out of the way of mourning tyrants. Thus Agrippa also was obliged to leave Rome, because, as being the former friend of the Emperor's son Drusus, who was poisoned by Sejanus, he reminded Tiberius of his death. Besides, it is alleged that at a later period Agrippa I. accused Herod to Caligula of having been guilty of conspiring with Sejanus against Tiberius' government. From this also it is to follow, that Herod's journey was subsequent to

the death of Livia, because it was only from that time that Sejanus rose to importance, and 'because the alleged conspiracy could hardly have been formed, except, on the one hand, through personal intercourse, and, on the other hand, at a time when Sejanus was already enjoying great importance.' But such an accusation as Agrippa brought against Herod before Caligula surely does not presuppose either that Herod must have had personal intercourse with Sejanus in Rome, or that it must have taken place after Sejanus' elevation. If probabilities, or shows of probability, were wanted for that accusation, it would even be more probable that Herod would have then been able to confide in Sejanus in the manner alluded to, when the latter had not reached the height of his influence at the court of Tiberius, than later. Thus it is no way proved that the imprisonment of the Baptist could not have taken place till the year 782.[1]

2. It will be shown hereafter that Christ's lament over the Galilean cities is assigned by Luke to a more fitting occasion than it is by Matthew; Luke connecting it with Jesus' departure from Galilee. But so much must even here be said, that

[1] [This is one of the most difficult points in the chronology of the Gospel history. Its determination depends upon data which themselves can scarcely be said to be ascertained. One of these is the date of our Lord's leaving Judea and retiring to Galilee (John iv. 3); for at this time John was not yet cast into prison (John iii. 24). This may be called Dec. 780. The other date to be fixed is, of course, the earliest at which there is any notice of John's being or having been in prison; and this is supposed to be found in John v. 35, where his ministry is spoken of as past. The words referred to were spoken at *a* feast of the Jews, though at what season is not certain. Lichtenstein (p. 176) and Riggenbach (p. 408) agree in thinking that it was the feast of Tabernacles in September 781. This is corroborated by the fact, that before the Passover of 782 John was already beheaded (Matt. xiv. 13; Luke ix. 9; John vi. 4). Wieseler, as is acknowledged on all hands, allows too little time for the events which are known to have transpired during the imprisonment (Tischendorf's *Synops. Evan.* xxxiii. Præf.; Ellicott's *Hist. Lec.* p. 129, note; and Andrews, *Life of our Lord*, p. 159). Lichtenstein has very elaborately discussed the events of profane history which are connected with the imprisonment of John, viz.,—the death of Philip, the war between Herod and Aretas, the journey of Antipas to Rome, and the marriage of Herodias' daughter; and he has shown that Wieseler has in profane history no ground for asserting that the imprisonment of the Baptist could not have taken place till 782 (*Lebensgeschichte*, pp. 171–201).—ED.]

that lament was evidently uttered as a retrospect of His ministry in those parts after it was finished, whereas as yet Jesus was still carrying on His ministry in Capernaum and Bethsaida.

3. Some have thought it unlikely that John would have been allowed whilst in prison to hold intercourse with his disciples, and through them with the world. But in reply to this it has been with justice remarked, that in ancient times imprisonment did not infer a regular locking up of the prisoner, as in later times; and in favour of this has been urged the intercourse which Socrates whilst in prison held with his pupils, also Acts xxiv. 23 and Matt. xxv. 36. See the passage above cited in Weisse, vol. i. p. 272.

4. That the Baptist was more than a prophet, is shown by that great act of zeal for true religion in which he pronounced the nation unclean, and required it to submit to baptism, by which indirectly even Jesus was led to seek baptism at his hands. It should be remarked in addition to what we have before said on this subject, that our explanation of the baptism of Jesus is fully confirmed by the prophet Haggai, chap. ii. 12–15.

PART V.

THE TIME OF JESUS' APPEARING AND DISAPPEARING AMID THE PERSECUTIONS OF HIS MORTAL ENEMIES.

SECTION I.

JESUS IN JERUSALEM AT THE FEAST OF PURIM. HIS CONFLICT WITH THE HIERARCHY, AND ITS FIRST ATTEMPT TO BRING ABOUT HIS DEATH.

(John v.)

As has been already remarked, the history of the life of Jesus takes a decided turn at the time of His appearance at the feast of Purim. Through healing a sick man on the Sabbath-day He is brought into decisive conflict with the Sanhedrim. The consequence is, that the Sanhedrim seeks and determines His death. From this time His persecutors are everywhere dogging His steps, even in Galilee. Nowhere is He secure, but He is hunted like a hind.

In these circumstances, His wanderings assume the character of a flight, they describe great and rapid journeys. He behaves with great caution before the public eye. He generally appears in the midst of the people suddenly, and does the work of His ministry, being guarded by the impression of His majesty and the reverence of the surrounding multitude; and then suddenly vanishes again amongst the crowd from the outstretched hands of His persecutors. Now we see Him seeking and finding a refuge in the range of hills beyond the Sea of Galilee, in the territory of the tetrarch Philip; now again in the wilderness of Judea; now in a dwelling with faithful friends at Bethany; now in a solitary olive-garden in the gloomy gorge of the Kidron. Thus

does He guard His life; not from fear, but in holy foresight, that He may secure and accomplish His life's work, and then openly give Himself up to His people for life and death.

The Gospel history gives us no particulars of a journey which it tells us Christ took to go up to a feast of the Jews; what feast it was, is left unspecified: we have, however, above recognised in it the feast of Purim in the year 782.[1] We learn nothing at all in reference to this sojourn in the capital, except an occurrence which was fraught with the deepest importance for His whole life.

If we would rightly understand the account of the wonderful cure of the sick man at the pool of Bethesda, we must call to mind the holy wells or mineral springs which the superstition of the Roman Catholic middle ages had consecrated as places of healing grace. These wells were often important on account of their medicinal effect; but often, too, they were very unimportant. In the latter case they owed their reputation to especial isolated experiences, and to the co-operation of popular superstition which these cases called forth. Such a healing fountain Jewish superstition once discovered in Jerusalem, near the Sheep Gate. It was a fountain-fed pool which was at times disturbed by a rush of water from an intermitting spring, and whose water just at this juncture proved to be very salutary to those who bathed in it.[2] The faith of the people had

[1] Book ii. Introd. sec.—It must be here remarked that Tholuck, in his *Commentary on the Gospel of John* (6th edition), finds this supposition improbable. His principal reason is, that he thinks it unlikely that Jesus would repair to the comparatively unimportant feast of Purim, and not attend the principal feast, that of the Passover, which followed it. Both facts are, however, satisfactorily explained by looking at the circumstances of the narrative. Since, towards the time of the feast of Purim, Jesus was visiting the towns of Judea which lay in the direction of Jerusalem, this would naturally lead to His attending the feast of Purim. But as at the feast of Purim He gave occasion to the Sanhedrim to decide on His death, there thence arose a motive for His not attending, openly at least, the feast of the Passover which so soon followed.—[The various opinions regarding this feast are stated, and the argument in favour of the Passover urged, by Trench, *Notes on the Miracles*, p. 246. The argument in favour of Purim may be seen in Ellicott, p. 135.—Ed.]

[2] See Tholuck's remark concerning the gassy spring at Kissingen, which begins to bubble up at about the same times every day: just at those times it is that the development of gas is the most efficacious.

given the place, with thoughtful piety, the name of Bethesda,[1] House of Mercy, Place of Grace, and had adorned it with five porticoes to afford shelter to the sick people who were laid down round the pool. The Evangelist's description has been often, but without real ground, understood as if the pool of Bethesda, with its wonderful effects, belonged to the articles of evangelical faith, and as if we were bound to discern in it a healing spring of peculiar miraculousness. Then on this supposition men considered it suspicious, that Josephus, as they imagined, should have said nothing of this spring. But if we look at the Gospel narrative with an unprejudiced eye, we shall see that it merely gives us an historical description of a Jewish place of grace, a fountain of healing, which wrought its effect only from time to time, and then also only for a *short time*. The water on such occasions proved particularly salutary for the blind, or for those in general who were suffering in their eyes, for the lame and the consumptive. Such sufferers were seen surrounding the pool in crowds, who, no doubt, were also seen there in such large numbers because these healing effects were so seldom exhibited. But concerning the cause of this troubling of the water, tradition explained that an angel of the Lord went down at a certain season into the pool, and troubled the water; and whosoever then first, after the troubling of the water, stept in, was made whole of whatsoever disease he had. It is *possible* that the Evangelist might have adopted this mode of expression either as an historical reporter, or in the genuine devoutness of his own spirit. It is, however, probable that this tradition respecting the spring was not inserted in the authentic text until later.[2]

One Sabbath-day Jesus was walking round this Place of Grace. Here He found a sick man lying, who had been already

[1] Chald. בֵּית חִסְדָּא, domus misericordiæ.

[2] The words of ver. 4, according to the highest class of MSS., are decidedly spurious; and probably also the closing part of ver. 3, from ἐκδεχομένων, *who were waiting*. Comp. Lücke's *Comment.* pp. 21 sqq. Probably this addition to the text was adopted from the traditions of the Jews, for the particular purpose of explaining ver. 7. As the close of ver. 3 is of less suspicious authenticity than ver. 4, and as the connection seems in some measure to require these words, Ebrard (p. 290) is disposed to retain them as genuine.

suffering eight and thirty years, and who had even been lying there a long time.[1] Probably the man bore on his countenance the stamp of weakness of will, of destitution, and of discouragement. '*Wilt* thou be made whole?' thus ran the Lord's question. The extinction of all courage in the man, and his perfect helplessness, moved the Lord to pity, and induced Him to take an interest in him as the most needy one amongst all who were lying there. He determined, in the first place, to create in him once more a will, in order to gain a means of effecting his cure. The man declared his desire for recovery; it was honest, but, as it seems, faint and feeble; at all events, he does not in his answer quite come up to the categorical wish of being restored to health. We see from his words how the matter stood with him. He could still manage to limp slowly a little way; and in this manner he was then accustomed to hobble, when the water was springing up, from his portable bed to the pool; but another always got before him. Perhaps most of the others had friends to help them; at all events, this man was assured that he could never accomplish it except he had some one to put him at the decisive moment into the water.[2] Suddenly, in the tone of command, Jesus said to him: 'Rise, take up thy bed and walk.' After a long dreary period of torpor, the man now for the first time felt what it was to will, the thunder-power of the Saviour's will shooting its healing rays into the slight movement of his feeble but honest wish. He felt how the word of the lofty Stranger had again aroused as from the dead his vital spirits; and in the sudden elasticity of his awakening faith, he understood His call, obeyed His summons, stood up, stepped forth, and found himself healed. The taking up and carrying home his bed no doubt belonged to that carrying out of his faith into action which Christ required in order to the perfect consummation of His healing work. And this also clearly explains to us why it was that, in giving this command, Jesus paid no attention to the rules then existing among the Jews concerning the Sabbath. But as the healed man was walking away with his bed according to Christ's com-

[1] See Lücke, p. 26.

[2] Latterly a crowd of 'critical' remarks have been seen lying round the pool of Bethesda like another multitude of blind, lame, and withered. See Ebrard on this, p. 291.

mand, he forthwith met with a hindrance. When the Jews, the champions of Judaism, saw him going along with his bed on his shoulder, they reproached him with breaking the Sabbath.[1] He, however, appealed to the weighty authority of Him who had made him whole. They now inquired the name of this miraculous physician: he knew not who it was, for Jesus had withdrawn Himself from observation amongst the multitude immediately after the deed. Afterwards, however, He found the healed man in the temple, and here He was impelled solemnly to address him: 'Behold, thou art made whole: sin no more, lest a worse thing come unto thee.' From these words we must conclude that Christ had perceived in this man the symptoms of guilt which he had formerly incurred; perhaps even now again He observed in him a disposition which did not quite satisfy Him, although apparently the sick man had come into the temple with the motive chiefly of fulfilling in that place the religious duty of thanksgiving. But the man, who by this opportunity learnt Jesus' name, reported Him forthwith to the Jews; that is, doubtless, to that court amongst the Jews which with official zeal had already instituted that inquiry. This led the hierarchical authorities to persecute Jesus.[2] Without doubt they knew about Him, as we have before seen, and had already fallen out with Him; but they believed they had now got hold of a public accusation against Him. Even now in their counsels the purpose was beginning to work, of putting Him to death; Jesus distinctly saw this, and afterwards plainly taxed them with it.[3]

We do not know what were the official forms which they made use of to call Him to account. Probably He was cited before the lower Sanhedrim. Here they appear in all the professional pride of doctors of the law to have lectured Him, telling Him that even God Himself rested on the seventh day. At any rate, His declaration alludes to this thought: 'My Father worketh hitherto, and I work.' He did not thereby

[1] Concerning the rules for the Sabbath with respect to the sick, see Lücke, p. 29.

[2] The remark, *they sought to kill Him*, in ver. 16, is, according to the MSS., of doubtful authenticity; but it is in sense quite right, and therefore is foisted into the text here, perhaps with reference to the 18th verse.

[3] See John vii. 19, 21.

abolish the binding authority of the Sabbath for the sphere where labour and rest are opposed to one another. But in His operations He claimed to the singular character of an activity which was exalted far above that sphere; an august doing of work, which was at the same time a keeping of holiday; a working in God. In the fermentation of creative powers which produced the world, during the six days of creation, the Father had, according to human view, worked; then in the heart of man He had rested: He was now enthroned, resting in His Son. But this rest was an energizing rest; it occupied itself in a perpetual silent activity, in the ever continuous preservation and quickening of the world. And because as Father He *worked* in the heart of the Son, for that very reason the Son *could not but* work in communion with His Father among His people.

The significance of the Lord's answer was quite understood by His adversaries; and eagerly laid hold of. It was now a more certain point with them than ever that He must die, since, in their opinion, He not only had broken the Sabbath, but had also made Himself equal with God, by representing God as in a proper sense His own Father. They now accused Him of the crime of blasphemy.[1] But He felt deeply the greatness of their perversity in wishing to kill Him because He made alive, because He worked in His Father with supreme devotion to Him and rest in Him, and because He was conscious of a peculiar relation to His Father, and from this consciousness spoke. Therefore, with His solemn twofold amen, He declares: 'The Son can do nothing of Himself, but only what He seeth the Father do; for what things soever He doeth (whatever the Father by inward and outward guidance impels Him to do), these also, entering into His mind and will, the Son doeth likewise.' By this declaration He had shown them that in their accusations they had not, properly speaking, to do with Him, but with His Father who moved Him to work. Next, He explains to them this wonderful relation: 'The Father loveth the Son.' It is a peculiar reciprocal relation of eternal love, a mystery of the most sublime love, which must explain it all. In this love 'the Father showeth the Son what He doeth,' and thus the Son enters into the Father's work. But He calls Him

[1] Comp. John x. 33.

to ever greater and yet greater works: hereafter even they will have to marvel, when they see how the Son carries out the Father's greatest miracles.

To this extent reaches the general thought which lies at the basis of Christ's statement now before us. In the Father, with Him and through Him, Christ will continue to work miracles of life like the one which He has now performed on a small scale before their eyes; and at length in the resurrection they will be filled with amazement at the mightiest miracles of His quickening power by which they will see themselves surrounded, and they at that hour will certainly guard against condemning these miracles as a profanation of the Sabbath, or the assertion that He accomplished them in union with the Father as blasphemy.

This thought He now carries out in three forms, rising in gradation one above another. First, He marks *the time of His present marvellous revivifications of men* (vers. 21–23); then *the great period of the spiritual waking up of mankind*, with which also is connected the silent and secret revivification of mankind; consequently, *the period of the gradual revivification of mankind, proceeding forth from its centre-points, from men's hearts* (24–27). But in reference to this He tells them that they should not marvel so very much even at this (ver. 28). For there shall follow yet another resurrection-scene, *the epoch of the sudden resurrection of mankind*, with which the judgment is connected (vers. 28, 29). This is the final end of His marvellous works of quickening; and on that day shall those very miracles of God appear, at which they will marvel.

The isolated miracles which Christ wrought during His pilgrimage upon earth form the first stage. The Father raises up the dead, quickens the dead throughout the world in manifold ways; as, for example, through the spring at Bethesda. And so also it is the Son's delight to quicken, to make alive, to diffuse life. But the Son quickens *whom He will.* For although He follows the indications of the Father, yet is His acting a discriminating acting; and through His choosing between those who are to be quickened and those who are not, He executes His judgment. This judgment, through which the contrast is formed between a Christian resurrection-world and an antichristian world of death, the Father has given over

to the Son. And thereby the honour of the Son is to be advanced. For the being of the Father is revealed through the being of the Son; the life which the Father creates is revealed through the life which the Son diffuses; and in consequence, also, the hidden glory of the Father is made clear through the glory which the Son unfolds.

And now the Son points out the second stage of His making alive. It is displayed in the kingdom of His spiritual operations. His word is the real principle of life. He that hears His word and keeps it, believing on Him who sent Him, has everlasting life. For such an one has the principle by which he every moment perishes in the eternal God as priest and rises again in Him as king, and thus has received into himself the principle of eternal rejuvenescence; and he cannot come into condemnation, because condemnation and death are absorbed in his life, and thereby he has forced his way out from the death which reigns in the natural life, into life. Henceforth this life-word of Christ's goes throughout the world, and the dead shall hear it, and those who hear it (hearkening, understanding) shall live. For as the Father has life in Himself, is the source of life, so has He imparted to the Son the power of renewing in Himself the life of the world, of being the Principle of life to the world, and of distinguishing between those who are to be quickened anew and those doomed to death, because He is the Son of Man, the new Man, and consequently the Principle of life to new humanity.

Through these operations of life which Christ, through His Church, spreads abroad in the world, is next brought about the third stage in His activity: the resurrection of the dead. At this epoch, which is brought about through the work of His Spirit, the power of His life will embrace the evil as well as the good, and will bring back *all that are in the graves* into the life of phenomenal existence. Then those who have done good will come forth unto a resurrection which is unmixed life; but those who have done evil, unto a resurrection which bears in itself condemnation.

The threefold gradation of these quickening works of Jesus is at every stage a twofold operation. First He only quickens *some*, whom He chooses, *restoring to them their health.* But afterwards He will quicken *many* who receive His word, and

that to an imperishable life. And finally, at a future day He will call back *all* into visible life; and not *only life*, but *judgment also* will be *unfolded* in an universal resurrection, which is an operation of His resuscitating power.

After uttering such great things concerning His agency, Christ refutes the error of supposing that He laid claim to the power of performing such mighty things in His bare isolated humanity. The secret of His infinite life-giving and quickening power, as He repeatedly explains, consists in this, that it is impossible for Him to work anything at all in egotistical self-will. His being able to do nothing of Himself is closely connected with His doing all things in God, as God does all things through Him. And thus, He says, He executes His judgment also, His discriminating between those called to life and those doomed to death; He judges according to what He hears, and so His judgment is a just judgment. This *hearing* can express nothing less than that Christ, with a hearkening spirit, perfectly and correctly perceives, and as correctly executes, at every moment, the objective judgment of eternal righteousness upon those who come before Him. But this He is able to do because He seeks not His own will, but His Father's. Which means, that the eternal power of His life, of being One with the Father, and the eternal deed of His life, of performing omnipotently the Father's will, are one and the same thing in the eternal energy of His life, which, as freely as necessarily, is evermore turned towards the Father's will, seeks and desires the Father's will.

He then, finally, discourses to His adversaries concerning the evidence for this relation of His life to the Father, and for His great quickening work. First, in general terms He explains that He does not (in His isolated self) bear witness of Himself, but that there is Another who bears witness of Him. If the first were the case, such a witness, as being His own witness to His own life, would at once contradict its own truth; but the witness of that Other (the Father's) is in its very nature true. Truth consists just in this, that it is not each single thing witnessing for itself, and thus disengaging itself from its connection with things in general, but that one thing bears witness for the other; and so also in the most universal sense, the Other of the Son, the Father, bears witness for the Son. This witness

is true, because it is the witness of God, because it is the witness of the Father in the exercise of His power, because it is the witness of the great One for the great Other. Jesus introduces His discourse on this witness by reminding them of the message which they had sent to the Baptist, and of his witness for Him. This reminder is very remarkable. It shows, first, that Christ is here dealing with members of the Sanhedrim, probably with a distinct section of it. Secondly, that John must have then personally pointed out Jesus as the Messiah. He reminds them, therefore, of a testimony for His Messiahship which they had kept back from the people. But He expressly guards Himself from the suspicion of His wishing to sustain Himself by the witness of a man for His own sake; only for the sake of their own salvation does He recall to their minds that testimony. In fact, in respect to John also, He had occasion to reproach them. He was[1] a burning and a shining light; but it was only for a season that they rejoiced, excitedly revelled (like night-flies), joyfully and proudly in his light; then they let him drop again.[2]

Thus Jesus shows them that they ought already to have followed the witness of John, if they had no other; much more, then, the greater witness to which He appeals, the witness of the Father, which expressed itself in His works. His works, He says, prove that the Father has sent Him. This is, beyond controversy, an appeal to His miracles as bearing witness for His divine mission.

But now He desires to remind them that the Father does not now for the first time begin to bear witness of Him, but that He has already borne witness of Him throughout the whole of the Old Testament revelation.[3] Verily, He remarks, ye are no good prophets, like those who were the organs of

[1] From this expression it certainly does, indeed, not follow that John was already dead; but it does follow that he was removed from the scene, and that Jesus considered him as already doomed to death.

[2] The expression πρὸς ὥραν shows that they had deserted him before his course was at an end; and this entirely agrees with the representation of the other Evangelists, particularly of Luke.

[3] Consequently the μεμαρτύρηκε, ver. 37, is to be understood in direct contradiction to the μαρτυρεῖ, so that the latter expresses the revelation of God in the New Testament, and the former, the revelation of God in the Old Testament.

divine revelation: ye have never (as the old prophets did) heard in spirit the voice of God, ye have never beheld a sight of Him, and just as little have ye kept in your hearts His word which has been handed down to you; and this is proved to be the case by your having no perception for His highest revelation, for Him whom He has sent. Nevertheless He is constrained to mention to them those ancient witnesses for His Messiahship. Therefore He exhorts them *now* at length to search better into the Old Testament Scriptures, in which even they themselves think they possess eternal life, in order to discover in them the witnesses for Him personally.

But now, surely He could not help sighing whilst feeling Himself forced to make this declaration: 'Ye will not come to me that ye might have life!' Yet they are not to imagine that this His sorrow over them has anything to do with their withholding from Him the manifestation of respect. He explains to them that His sorrow on their account is rather because their hearts are so wholly destitute of the love of God. Therefore, He plainly tells them that He finds no acceptance with them, *because He is come in His Father's name,* and because *they are wanting in love to the Father,* because therefore they are wanting in spiritual affinity with Him; and this will be shown when another shall come in his own name, for him they would receive. The fellow-feeling of ambition, the elective affinity of the excited passion for shining, would make them disciples of such an one.[1]

But now He declares to them the sad riddle of their blindness. They cannot believe; or, in other words, they cannot renounce present visible glory in the sure hope of that future visible glory in the resurrection which will spring from communion with Him, because they are greedy to receive now at once honour and glory one of another. In proportion as they do this, they must of necessity neglect honour with God, glory in the Spirit of God, in His eternity. And therefore they have too the sad prospect of not finding that honour with God. Yet Jesus declares to them that it is not He that will accuse them to the Father, but that very Moses in whom they trust. Since

[1] This word has been again and again fulfilled in ancient as well as modern and recent accounts of pseudo-messiahs. Comp. Tholuck *on John*, p. 165.

their confidence appeared to be grounded on Moses, on the law and their fulfilment of it, it could not fail of being the greatest reproach to them, that they had not once learnt truly to know even Moses, had not entered even into his spirit, so that they were therefore bad Jews, who through their very unfaithfulness in Judaism were preparing for themselves condemnation. But how is He able to cast this reproach upon them? Christ is so certain of the identity of His spirit with that of Moses, that He can even say the strong word: *Had ye believed Moses, ye would have believed Me, for he wrote of Me.* According to this declaration, the law of Moses simply consists of outlines and shadows of the personality of Christ. And now they were the scribes, the men who were so intimate with the Scriptures, who set infinite value upon them, and especially upon the writings of Moses. And yet they believed not the word of Moses, viewed according to its living signification. And this, Christ says, is the explanation why they cannot believe His words.[1]

They charged Him with breaking the fourth as well as the first commandment of the law. He however flung back upon them the heavy guilt of giving Moses in his entirety neither faith nor obedience. They sought a pretext for putting Him to death. He declared to them that He would continue to quicken men even up to the last day. The board of Jewish magistracy before which He had now stood, and which from the first had intended by their examination to bring Him to trial and to death, and that too, first, according to the law against Sabbath-breakers, and then according to the law against blasphemers, now found themselves for the present disarmed by His powerful utterances, and let Him again go free.

[1] Truly Christ must have read the writings of Moses in another and a deeper spirit than those even in our own time, who are not able to discover the identity between Moses and Christ, and who can generally see nothing but contradictions in the different stages of one organic development. Yet Jesus will carry the point against these as much as against those Jewish gainsayers. Nay, with equal truth we may apply His word to all the preliminaries of the Christian life; and so also we may say to every natural philosopher, If you truly believed nature, you would believe Christ, for she has prophesied of Him as her principle of elucidation; and to historians, If ye believed history in her deepest underlying causation, ye would believe also the mysterious Point of Unity to which all her final causes converge, etc.

NOTES.

Concerning the pool of Bethesda, Robinson makes the following remark: 'Just north of this gate (St Stephen's Gate, which, on the north-east side of the city, leads to Gethsemane and the Mount of Olives), outside of it, there is a small pond or reservoir, and within the gate, on the left hand, is the very large and deep reservoir to which the name of Bethesda is commonly given, though probably without good reason. It is entirely dry, and large trees grow at the bottom, the tops of which do not reach the level of the street' (i. 233). In this pool, in fact, Dr Robinson sees a remnant of the old fortification-trench which belonged to the castle of Antonia (i. 293). The above-named traveller conjectures rather that the Fountain of the Virgin might have been the pool of Bethesda (i. 337 ff.). He says: 'On the west side of the valley of Jehoshaphat, about twelve hundred feet northward from the rocky point at the mouth of the Tyropœon, is the Fountain of the Virgin Mary, called by the natives Aim Um ed-Deraj, "Mother of Steps." I have already alluded to the reasons which make it not improbable that this was "the King's Pool" of Nehemiah, and the "pool of Solomon" mentioned by Josephus.' This well communicates with the fountain of Siloam by a drain, through which Robinson and his companions, not without much toil and risk, forced their way. He says: 'The water of both fountains has a peculiar taste, sweetish, and very slightly brackish, but not at all disagreeable. Later in the season, when the water is low, it is said to become more brackish and unpleasant. It is the common water used by the people of Kefr Selwan. We did not learn that it is regarded as medicinal or particularly good for the eyes, as is reported by travellers; though it is not improbable that such a popular belief may exist.' The traveller now relates (341) how that they had remarked in the upper fountain (the Virgin's Fountain) a sudden bubbling up of the water, which was so powerful that within five minutes the water in the basin rose almost a foot. A woman assured him that this rush of water took place 'at irregular intervals, sometimes two or three times a day, and sometimes in summer once in two or three days.' 'Now, since the old Sheep Gate appears to have been not far from the temple, and the wall

of the ancient city probably ran along this valley, may not that gate have stood somewhere in this part, and this Fountain of the Virgin have been Bethesda?' In this case, the silence of Josephus, which has been brought farward by 'criticism,' and considered an important difficulty, would be accounted for: Josephus would have mentioned the pool under the name of 'Solomon's Pool.' But without that, his silence would form no real difficulty, since Josephus nowhere gives a complete topographical and statistical account of the city (Lücke, p. 19). If the tradition concerning the pool of Bethesda were false, then Eusebius' account of this pool (in his *Onomastikon*), which depends on an improbable conjecture (see Lücke, p. 26), may perhaps cease to be regarded as having any relation to the true locality.

2. According to Von Ammon (ii. 203), Jesus, by His declaration on the subject, Himself attacked *the foundation* of the sabbatical law concerning God's rest on the seventh day of creation (Gen. ii. 1, etc.; Ex. xx. 8, etc.). In putting forth this desperate hypothesis, theology has not been mindful of the saying of Jesus: 'Had ye believed Moses, ye would have believed Me.' The same author is of opinion that the Jews were wrong in assigning a pregnant meaning to that expression of Jesus: *My Father;* that in reality it denotes no equality of being with God. Further on (209) he also remarks, that the passage under discussion in no way refers to the world's future judgment, but is of an 'allegorical nature,' and has reference only to 'the inward reformation of the contemporaries of Jesus.' We will only remark that this view is only to be explained by the *advanced age* of the author.

SECTION II.

THE RETURN OF JESUS TO GALILEE. THE NEWS OF THE BAPTIST'S EXECUTION. THE FIRST FEEDING OF THE MULTITUDE IN THE WILDERNESS. CHRIST WALKING ON THE SEA.

(Matt. xiv.; Mark vi. 14–56; Luke ix. 7–17; John vi. 1–21.)

After the Lord's return from Jerusalem to Galilee, we first find Him again by the Sea of Galilee, and in all probability in

the neighbourhood of Tiberias, the residence of Herod Antipas (John vi. 1). Here it was that a storm of sad and evil tidings burst upon Him simultaneously.

He Himself had this time once more escaped the sentence of death in Jerusalem. But yet He returned to Galilee with the decided impression that His death was determined upon by the highest court of His nation—the Sanhedrim; at least that was the tendency which the feeling of mind of the Sanhedrim were taking, even if the separate individual members of the college were not yet fully conscious of this tendency. It was clear to Him that a secret sentence of death was already hovering over His head.

It was thus that the messengers from John's disciples found Him, who came to announce to Him their master's execution (Matt. xiv. 12). We cannot but regard this particular in the narrative as very remarkable in a two-fold point of view. First we may consider it a cheering sign, that the Baptist's message had attained its object, that his soul had been again restored to calm, and that he had died in perfect peace with Jesus. For otherwise, surely, his disciples, or several of their number, would hardly after his death have turned to Jesus. Next we see in general the working of the reconciling power of death—especially of so consecrated a death. The disciples of this great hero of God, who had now been offered up, feel themselves constrained to turn with their bitter sorrow to Jesus. It was as if they felt the duty of reporting to the Lord the death of His herald. Perhaps the better part among them subsequently attached themselves to Jesus. The rest afterwards adopted another course. But now, in their mourning for their dishonoured master, the true spirit of Christ's forerunner beamed forth in them once more with clearness: the message which Jesus received appears to have come from their whole body. We can only faintly conceive with what feelings Christ heard of the faithful Baptist's death, knowing likewise its significance for Himself.

About this time also the apostles returned back from their missionary journey, and again were reassembled round Jesus. They had therefore finished their journeyings through the Jewish towns, or else, as one might also conjecture, they had suddenly broken them off. It is remarkable that Matthew is

silent respecting their return, and that the other two synoptists only notice it very briefly. This return does not seem to have been so joyful a one as that of which Luke gives us later an account, in connection with the Seventy. Now it would certainly be possible that, having heard the news of the Baptist's death whilst in the middle of their labours, they had in their alarm been led to go back again to their Master. It is also an easy conjecture, that on their return they might have fallen in with John's disciples who were coming to Jesus, since there was an old feeling of friendliness between the two circles of disciples, which through this great sorrow would now readily revive. Thus much, at any rate, plainly appears from the connection of the accounts of the Evangelists, namely, that they could not long have returned to Jesus when those friendly messengers arrived, and that the intelligence which they brought was deeply afflicting to them as well as to their Master, especially to those among them who had been former pupils of the Baptist, and certainly fell like a thunder-clap upon them and upon their views in reference to the future. But whilst they, thus discouraged, were surrounding their Master, He and they were beset by a crowd of the populace, whose excitement was continually increasing, and whose feelings in all probability were also, at least in respect to some of them, becoming less pure and more worldly. At all events Jesus deeply felt the need of withdrawing the disciples from the crowd, after the labours of their journey in such a frame of mind, and of taking them into solitude, in order that they might rest a while and recover themselves (Mark vi. 31).

Then, too, came the singular intelligence, that Herod was wishing to see Jesus. A little time before this, Herod had probably returned from Livias in Perea to Tiberias. It was not long since the despot had stained his hands with the prophet's blood. Before, he had heard more of the doings of the Baptist than of Jesus. But now he found the whole country of Galilee filled with the fame of Jesus and with praise of His miracles. Already had the most various opinions been formed concerning the personality of Jesus, but they all came to this, that He must be one of those miraculous appearances in connection with the Messiah, which the prophets had foretold as evidences of the dawn of the Messianic time. Opinions were divided:

some said that He was Elias; others, that He was one of the old prophets; and others appear, with a certain pointedness of meaning, to have declared that He might possibly be John the Baptist himself—John risen from the dead.. Timid, pious men might perhaps express this opinion, wishing to speak to the conscience of Herod in a way which would not bring themselves into danger; though, indeed, certainly court flatterers might possibly have thus expressed themselves in order to set the prince's mind at rest concerning his wicked deed, with the assurance that John, whom he had killed, was already alive again. The prince at least exhibits to us a state of mind hovering between one apprehension and another.[1] He was filled with fear when he heard the opinion expressed, that this Worker of miracles might be John the Baptist, and again at the same time doubted concerning the truth of this assertion. Yet he was disposed to believe it; in fact, he at length adopted the view, that this Jesus was John risen from the dead, but apparently in such a way, that he allowed the figurative sense to mingle with his conception of the matter by entertaining the thought that the damage which he might have done to the good cause by the Baptist's execution was already more than compensated for; there had already stepped again upon the scene a mightier John the Baptist, endued with new powers.[2] Apparently in this way he sought to appease his conscience by a word which at first had terrified him, and he soon got so far as to be able to express a desire—a desire prompted by a curiosity as shocking for its audacity as for its folly—to see Jesus.

That seemed to be yet wanting. The prince, whose wicked deed had most deeply offended and wounded the Lord, and had smitten with dismay all who were around him, who ought to have trembled before Him as before the very judgment of God, now began to find Him interesting, and gave it to be publicly understood that he desired to give Him an audience.

Even if Jesus had not been induced, by sorrow for the Baptist, by His disciples' state of mind, and by the pressure of the multitude, to cross to the other side of the sea, yet, surely, disgust at this almost demoniacal state of mind shown by

[1] διηπόρει, says Luke (ix. 7).

[2] διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Apparently, like his spiritual kinsman Henry VIII., Herod too had a mind to play the theologian.

Herod would have moved Him to do so. He therefore immediately took shipping and went with His disciples across the sea, going obliquely from south-west in a north-easterly direction.

This opportunity occasioned the disciples, when they subsequently were giving to the world that account of our Lord's life from which the synoptical Gospels are derived, to introduce here the particulars of John's execution, which had taken place some time previously.[1]

We know concerning Herod Antipas that more than once his mind wavered between superstition and criminal frivolity, between reverence for high personalities and contemptuous treatment of them. Let us only think of that scene, when Christ, by the direction of Pilate, was constrained to appear before him (Luke xxiii. 8–11). From intense anticipation of seeing the miraculous works of Christ, he quickly passed to derision of Him. When therefore the Evangelists give apparently contradictory accounts concerning his behaviour to the Baptist,—Matthew relating (ver. 5) that Herod wanted to kill Him, but had been hindered in his design by fear of the people, whilst, on the contrary, Mark says that Herodias lay in wait for the Baptist and sought to kill him, but for a long time could not attain her object, because Herod feared John as a just and holy man, and therefore had kept him longer in custody than he otherwise would have done, ay, and further than that, even heard him gladly, and in many things followed his directions,—we cannot doubt but that this contradiction lay in the character of Herod himself. Here too, then, 'criticism' must be set aside with its oft-recurring desire to make the Gospel history answerable for the wickedness and inconsistency of such heroes, or, in other words, to deal with that history in an inimical spirit, taking it for granted that one can suppose nothing contradictory or foolish in such characters. It lies in the nature of the case, that Herod would stand in awe of the restless and easily excited Galilean people, and just as much so, that the influence of Herodias in conflict with this influence of the people should produce considerable oscillations in the prince's behaviour to the Baptist.

[1] It is evident from the accounts of the Evangelists, that they added the narrative of John's execution in order at the same time to indicate the motive for Jesus thus crossing the sea.

At length the well-known mad temerity of the despot decided the matter. He was keeping his birth-day, and celebrating it by giving a feast to all the magnates of his kingdom. During the feast he was surprised by his step-daughter Salome, the daughter of Herodias, who came into the room and amused the guests with a dance, which apparently was some mimical representation. This homage enraptured the excited prince and his boon companions. These at once saw that it was the wily Herodias who had prepared this exhibition for them, and their applause completely intoxicated the despot. He challenged the dancer to make him a request, and swore that he would grant it, even if it should be equivalent to the half of his kingdom. She went out to ascertain from her mother what it should be; presently she came back, and demanded on a dish,[1] at once upon the spot, the head of John the Baptist. Herod was much grieved by this request; but his superstition was greater than his faith, and his courteous regard for the magnates of Galilee, who do not seem to have particularly cared for John's preservation, was greater than his displeasure against the girl. For his oath's sake, and in order not to shame the dancer before his guests, he sent the executioner to behead the Baptist in prison. And, according to directions, the man brought the bloody head on a dish to the girl, who gave it to her vindictive mother. Not far from the mountain castle of Machærus,[2] which was situated in the mountainous country on the east of the Dead Sea, Herod had his second residence, Julias or Livias. It was a royal palace, and Herod, especially at this time, appears to have been often there, since the war with king Aretas was already impending. Yes, and he might have especially selected this particular place at which to gather the magnates of his kingdom in order to impress the enemy, or else to prepare them for the war. But the near vicinity of the two places explains how it was possible the head of John could so soon be brought.[3]

The disciples of the Baptist bravely owned their connection with the slain hero, whose head had been made payment to a

[1] That the bloody head on the dish should represent, so to say, the dessert, as has been remarked, is untrue; for certainly neither Salome nor her mother were among the guests.

[2] Comp. Von Raumer's *Palästina*, p. 255.

[3] Comp. Wieseler's *Chronolog. Synopse*, p. 250.

frivolous dancing girl: they came and laid him in his grave. But the spirit of the Baptist continued to live in various forms. Those, indeed, who wished to continue to be strictly disciples of John afterwards took an uncertain, wavering course, which led them into the mazes of heathenish theosophy.[1]

Jesus landed with His disciples on the coast of Lower Gaulonitis. Here they withdrew into a desert near the town of Bethsaida (fish-houses), which was situated north-east of the sea, and which the tetrarch Philip had named Julias, in honour of the daughter of the Emperor Augustus.[2]

But in vain did they look here for solitude. The people from the towns flocked after them along the road by land (πεζῇ). Those who were already come from Tiberias after them were now joined by companies of pilgrims, which were already beginning to form, the Passover being near at hand. Thus, moved in His pity for the poor shepherdless multitude, Jesus again stepped forth from His retirement (Mark vi. 34). Leaving the mountain-top to which He had repaired (John vi. 3), He came again amongst the multitude, and taught them and healed their sick.

In the meantime the evening drew on. Jesus cast a look on the ever increasing crowds, and felt that for the moment the people had forgotten themselves and their earthly wants, and that many were in danger of being famished on their way home. Even the disciples were aware of this danger; they therefore advised the Lord peremptorily to send away the people, that they might go into the villages lying nearest the desert and buy themselves food. But the multitude who had come to Him were not to depart, they were not to lose themselves in the desert, nor to leave Him hungry, embarrassed, and in danger of starving. Perhaps it was Philip who had represented to Him most urgently the distress in which the people were; at all events, Jesus first addressed to him the question: 'Whence shall we buy bread, that these may eat?' He wanted to prove him, John says. But Philip saw not only the want of bread amongst the multitude, but also the want of money amongst themselves: he quickly ran over the cost and

[1] See Neander's *Church History* ii. 16 [Bohn].

[2] [For a description of the probable scene of the miracle, see Thomson, *Land and Book*, p. 372.—Ed.]

took fright. 'Two hundred pennyworth of bread is not sufficient for them (he said), that every one of them may take only a little.' But Jesus now distinctly required the disciples to give the multitude to eat; they were to go and see what provisions they could command. Andrew informed Him that there was a lad there who had five barley loaves and two fishes. 'But,' he added, 'what are they among so many!' But now Jesus commanded them to make the people sit down. The multitude therefore sat down upon the green grass (Mark vi. 39). From this rural allusion we may draw an inference concerning the time of year: it was in the Palestinian spring-time. This corresponds with our narrative; for we stand between the feast of Purim and the Passover.[1] They were to sit down in separate divisions or ranks of a hundred and of fifty men. By this means it was seen that the whole multitude consisted of about five thousand men, besides the individual women and children who were amongst the train.

Jesus stepped into the midst of His guests, took the food, and looked up to heaven, giving thanks: He was sure of the blessing, of the overflowing gift which He had to bestow. Surely, in this moment His guests must have more than ever admired and revered Him; wondering, they hung upon His lips. Then He broke the bread and divided the fish. He gave the food to the disciples, and they distributed it amongst the people. They all ate and were filled; this was shown by there being an overplus of twelve baskets full of bread, which was gathered up after the meal.[2] Christ had fed them with His bread, His faith, His divine power, and His loving blessing. They surely hardly knew what had happened to them at this holy meal.

[1] In Palestine the spring commences with the middle of February. If in this year the feast of Purim fell on the 19th of March (see Wieseler, p. 223), we shall find ourselves here in the latter part of March, and therefore about the middle of the Palestinian spring.

[2] The twelve baskets which were used for gathering up the fragments were, no doubt, at all events travelling baskets, though they scarcely could have belonged to the apostles; as if, for example, each one of them had carried a bread-basket. But as they all were engaged in gathering up the fragments, they would naturally each take a basket from among those that were available; hence the number twelve. The problem, how it was that the twelve baskets came at once to hand in the wilderness, appears hardly yet to have been agitated.

They had experienced a great miracle; and they decided that Jesus was 'of a truth that Prophet that should come into the world.' This was the designation of the Messiah in the more indeterminate sense. And now they were on the point of encircling Him and of leading Him down in triumph into the inhabited country as the King of Israel. Jesus remarked this; and apparently He at the same time perceived that the disciples also were taken up with this scheme of the multitude, perhaps even were seriously excited by it. Therefore He constrained them at once to leave Him. He sent them down to the sea-shore with the command that they were at once to set sail, whilst in the meantime He would send away the multitude. The disciples therefore descended the side of the hill in the direction of the sea, whilst Jesus dismissed the people; and very soon, in the darkness of the evening, He retired to the solitude of the mountain-top in order there to pray.

The question now arises, how we are to understand the command of Christ with respect to the sailing of the disciples. Were they entirely to leave Him behind on the eastern shore, and to cross over to Capernaum without Him? This common supposition Wieseler has combated in an ingenious hypothesis, which appears to us to be partly well founded (*Chronolog. Synopse*, p. 274). Jesus, namely, according to Wieseler, commanded the disciples to begin their passage, and to proceed as far as Bethsaida-Julias on the eastern shore, whilst in the meantime He would send away the multitude, and then join them at the appointed time.[1] So far the author's hypothesis appears to us to be well founded. But when he goes on to suppose that the disciples had really landed again after the storm on the eastern shore, had there taken up the Lord to cross over to the western side, we cannot agree with him in this view. The grounds for not doing so we will state below. The disciples then wished to steer along the coast. But even as the sun was setting the vessel was driven out far from the shore by a strong wind, and was soon in the middle of the sea.[2]

[1] προάγειν (εἰς τὸ πέραν) πρὸς Βηθσαϊδαν, Mark vi. 45. Even supposing one chose to take it as being Bethsaida on the western side, one might easily retain the notion that they were to take Jesus in at a spot on the eastern side.

[2] ἤδη μέσον τῆς θαλάσσης ἦν, Mark xiv. 24. The ἤδη is difficult to explain according to the usual supposition. About the time of sunset they were *already in the midst of* the sea. And yet they had contrary wind and

Jesus now plainly saw that, in spite of violent efforts in rowing, they were overpowered by the contrary wind (Mark vi. 48). Thus night drew on and He was not come to them (John vi. 17). He was waiting for them on the shore, and they were struggling with painful exertion to come to Him through the raging sea. Thus midnight passed. But when the third watch was passed, and they had already come five and twenty or thirty furlongs on their perilous passage across the sea (which is about forty furlongs broad), they beheld Him coming towards them upon the sea. Their painful struggling to reach Him, the yearning of His heart after the distressed disciples, was the motive for this miraculous walk. As on the wings of pity, the Lord hastened to them with the howling wind and upon roaring waves, whilst they with their ship were struggling towards His coast against the wind and waves in vain. He came quite near to the vessel, and seemed to wish to hasten on before it, as if He would fain show them the easy way to the west. But when they saw the human figure walking upon the waves, they exclaimed with terror: 'It is a spirit!' He came near to the ship, and they cried out with fear. But He called out to them, 'It is I,' and encouraged them. And now they, on their side, were as anxious to receive Him into the ship as He, on His side, was desirous of drawing them on upon the flood.[1] But His call to them had kindled in Peter's heart a great fire of enthusiasm, and the disciple called out to Jesus to give him a sign that it was really He by bidding him come to Him on the water. 'Come!' the Lord cried. Peter stepped out of the ship and walked on the waves. The miraculous kingdom of Jesus had received Him: the power of Jesus upheld him. But it seemed as if the howling wind wanted to try him, for it blew more violently; the disciple began to reflect, to waver in his heart, and then immediately to sink. The lofty water-treader became a fearful swimmer, who could hardly keep himself above water, shrieking out: 'Lord, save me!' Immediately Jesus stood at his side, and seized him by

a bad passage; the ship was being driven on against their will. This could only be explained by their wanting to land on the eastern shore in order to take up Jesus.

[1] The ἤθελον οὖν of John (ver. 21) and the ἤθελε παρελθεῖν of Mark (ver. 48) naturally illustrate each other.

the hand, with the tender rebuke: 'O thou of little faith, wherefore didst thou doubt?' And now both were received into the ship, whilst the wind gently subsided. The disciples had never been so much impressed by the majesty of Christ as they were now by this miracle (Mark vi. 51). For the miracle of the loaves had not yet entered rightly into their hearts, because their heart was hardened (ver. 52). They now came and surrounded Him; they fell down before Him, and the cry was heard: 'Of a truth Thou art the Son of God!' But as soon as they were in some measure restored to calmness, they found that they were already at the shore for which they had been steering. Thus their having wanted to receive Him into the ship had become, so to say, superfluous; for even as they were on the point of doing it, they had reached the shore.[1]

In the meantime, the dawn had broken. The people on the shore at once recognised the honoured Seafarer, and the news was quickly spread that He was again there. And now they began again to hunt up the sick from every quarter to bring to Him, that He might heal them. He had, as it would seem, yet other places to pass through before He reached Capernaum;[2]

[1] Concerning Wieseler's supposition, which has been already mentioned, that the disciples had now really landed at the specified spot by Julias, and that they had now first begun the passage across the sea, the following may be said in its favour:—1. The words of John, that *they willingly received Him*, would then be more in accordance with the account of the synoptists. 2. It would be more apparently shown that it was already broad day when Jesus appeared on the western coast, and that the people immediately gathered round Him. But the grounds are certainly much more weighty for the contrary supposition. Since the voyagers wanted after all to sail to the west, there would have been no need for them to have first landed on the eastern side after Jesus was come into the ship. But yet more important is the circumstance, that John evidently represents the occurrence as if Jesus had walked across the whole sea. He could not thus have written if Jesus had *only* come a certain distance to meet His disciples.—[For a very simple and sufficient explanation, see Thomson, *Land and Book*, p. 372.—Ed.]

[2] From which we may conclude, with tolerable certainty, that He had landed at Bethsaida.—[But Bethsaida is not in Gennesaret, where the Evangelists say He landed. The distance from some parts of Gennesaret to Capernaum is as great as from Bethsaida to Capernaum, and the country probably as populous. Josephus (*Bell. Jud.* iii. 10, 8) confines the name Gennesaret to a tract of land scarcely four miles long, but of a wonderful temperature and fertility.—Ed.]

and in these He everywhere found sick people laid in the streets, for whom they craved His help. The numbers of these sick people seemed almost too large for Him to be able to heal them singly by laying His hands upon them; therefore many begged permission to touch merely His garment. And even thus His healing power availed for all who were suffering. The people were now at the climax of their devotion to Him, of their belief in His miraculous power; and therefore also His healing powers were diffused throughout the national life in the richest streams; whilst from the heights of the hierarchy He was already everywhere met by a decided hostility.

NOTES.

1. According to Von Ammon (ii. 182), the opinion of Herod Antipas, that in Jesus, John the Baptist was risen from the dead, is connected with the doctrine of the transmigration of souls; and that thus about the time of Jesus the mystical transmigration of souls had become the half Pythagorean, half cabbalistic faith of the multitude. But the proofs which he adduces in favour of this supposition are not adequate. When, for example, he observes that, according to Josephus (*De Bell. Jud.* vii. 6, 3), the Pharisees held that the demons expelled from those possessed by means of the herb *Baaras* were the souls of wicked men, this is clearly an argument against the above-mentioned supposition. For, according to the doctrine of the transmigration of souls, the departed soul must continue to live in other creatures or men as their own soul, as the principle of life to them, and not, like demons, take captive both these beings and their souls in the form of possession. And if, on the other hand, the souls of wicked men can only force a way for themselves into life in such a horrid way as demons, it is a proof that the way of an appointed transmigration of souls is not open to them. Men confound here two things outwardly similar, but which in essence are not only different, but quite opposed to one another; much in the same way as men have confounded the free act of *renouncing the devil,* which was imposed upon candidates for baptism in the early Church, with the exorcism which sprung up later. By the expression ῥαστώνη τοῦ ἀναβιοῦν (*Antiq.* xviii. 1, 3) Josephus wished no doubt to make somewhat plainer to his readers formed in the Greco-

Roman school the doctrine of the resurrection. The true theory of the transmigration of souls says nothing of a facility of returning to life again, but of a necessity of continuing to live in appointed changes. But yet we cannot contest Von Ammon's view, that, amongst other heathen opinions, the above-named one may also in certain respects have infected the Jewish systems of that period.

2. The conjecture of 'criticism' (see Strauss ii. 188), according to which the first and second feeding stand towards each other as only two different inaccurate accounts of one and the same fact or tradition, can have no longer any weight with us (apart from the sharply defined differences between the two relations), since both feedings, as will be shown hereafter when we come to speak of the second, stand clearly forth in the life of Jesus as distinct events, belonging to different times and circumstances.

SECTION III.

JESUS' DISCOURSE IN THE SYNAGOGUE AT CAPERNAUM CONCERNING THE MANNA FROM HEAVEN.

(John vi. 22–71.)

Jesus had remained behind on the north-eastern shore of the sea for the express purpose of dismissing or sending home the people. If we bear this in mind, we cannot possibly see in the multitude which afterwards was waiting for Him on the sea-shore, and as soon as possible followed Him to Capernaum, the entire crowd of people whom He had fed in the wilderness. For in that case we should have to suppose that the words with which He dismissed the people had been of no avail. We surely have much more right to suppose that His command was obeyed by the more intelligent and pious amongst them. And if yet a crowd remained behind, which hindered His free movement, we must suppose that this was only a remnant of that multitude which had been fed, and that, too, a crowd of the most exalted fanatics, a rabble of obtrusive Chiliasts, who believed they had found in Him the bread-king that they

wanted. Indeed, it is of such a crowd that the Evangelist John makes mention;—a crowd which had kept its ground, remained firm together, on the opposite shore until the next morning after the miraculous feeding. They then get into a state of especial excitement. They saw that the disciples had set sail alone, whilst Jesus had remained on that side of the sea. And they also know quite well that yesterday evening only *one* vessel had been there on the shore, that one in which the disciples had set sail. Therefore, in their opinion, Jesus must be still in that neighbourhood. And yet they can nowhere find Him. Hence they at length come to the conclusion, that in some way or another He must have followed His disciples, and was again to be found with them. And when, towards morning, other vessels from Tiberias arrived, not far from where the miracle had taken place, they perhaps imagined that He had made use of one of these ships. At any rate, they themselves now made use of this opportunity to cross over to Capernaum. There is no difficulty to be found in this statement, unless we entertain the notion, that that whole multitude of five thousand men must have rapidly crossed over in ships. But that is not what is said. The question is only respecting transport-ships for a body of men which had remained behind.

These people found the Lord really at Capernaum, and asked Him when He had come thither. Jesus found it necessary to treat these vulgar intruders quite differently from the way in which He was usually wont to treat the crowds who came to Him needing help. The discourse which followed upon this meeting between Himself and a crowd of unteachable hearers, is composed of three very distinct parts, which we must carefully observe if we would rightly estimate the full vividness and historical truth of the train of thought which runs through this discourse. First of all, Jesus dealt with the excited body of Chiliasts which was persecuting Him (25–40). But His last words to them concerning the heavenly manna, which in His person had come down from heaven, caused a murmuring and an angry feeling amongst the judaizing or pharisaical party, so that He was led further to explain Himself in reference to His words against these murmurers. This explanation He gave to His opposers in the synagogue at Capernaum, in a discourse which He held there (vers. 41–59). But His explana-

tion went so deep, and uttered so concretely and with such sharp distinctness the truth, that He with His flesh and blood is the world's true living Bread, that now many even of His followers took offence at His words, and left Him (vers. 60–66). But we see that this turn in affairs was no matter of surprise to the Lord. Rather it now appeared to Him necessary to make a severe sifting amongst His followers, even down to the Twelve, in order to obviate the thrusting in upon Him of insincere followers, in order to accomplish the remainder of His pilgrimage as noiselessly as possible, and in order to prepare a fitting foundation for a holy Church. Hence He proved even His disciples with strong words (vers. 66–71). This intention must explain the whole character of the words of Jesus which are here uttered.

To the question of these impertinent, vulgar intruders as to when He had come to Capernaum, Jesus returned no answer. With solemn asseveration He declared to them that He knew that they had sought Him not because His feeding of them was a sign, but because that sign had been a feeding; as He sharply expressed it: 'because they did eat of the loaves, and were filled.' It is obvious to suppose that these men, to whom the Lord was constrained to speak thus, could only have been the refuse of the real family which had been fed. He exhorts them that they should not be so concerned to seek for earthly, perishable bread, meat which in itself is perishing, but should make it their aim to obtain meat which *endureth unto everlasting life*. If only they desire to have that, He at once graciously declared to them that He Himself as the Son of man has this meat to bestow. For, He assures them, His Father, God Himself, has put His seal upon Him,—simply His seal; therefore, surely, the seal of His own life and being, the seal of the eternal life contained in Himself and giving life to the world; not merely the seal (we will say) of His Messianic credentials. They now understand that they are to attain the right object by an act of proper religious behaviour towards Him. But now they want to make a lawgiver of Him; He is to tell them what they must do that they may work the works which shall be well-pleasing to God. But He recalls them from the way of *many works* to the way of the *one work of God*, from *doing* to *believing*. They must believe on Him whom God has sent. They, on the

contrary, now require that He should accredit Himself by a sign, by a miraculous sign, which they could see with their eyes. And thus they come back to their bread interests. They give Him plainly to understand what it is they really want by the remark: 'Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat' (Ps. lxxviii. 24). Some have been surprised that they could thus speak. Had not, then, Christ given them a great sign through His miraculous feeding of them? Was not this a greater sign than the providing of the nation with manna? Those who question thus quite forget the account which Christ here gives of the character of these people. One plainly sees that they really have been fed by Him in a miraculous manner, for they rely upon His supporting them just as Moses did their fathers; but the fact is, they will not have anything less from Him. He is only to continue in the path on which He has entered, and *always to support them;* and even thus far He is to carry the miracle, that He shall not confine them to natural, earthly bread, but shall cause bread to come down from heaven, as Moses did. This is what they are aiming at; and from this Jesus again leads them back to the necessity of true life, by declaring to them that Moses had not given them bread from heaven, namely, the real Bread of life, but that this it was which His Father was now meaning to bestow upon them. The true Bread of God is a bread coming down from heaven, giving life to the world. Now they are ready to take Him at His word according to their sense of it: they immediately desire that He would evermore give them this bread. He, however, once for all closes the way against their carnal importunities by declaring: 'I am the Bread of life, the nourishment of real life; he that comes to Me shall never hunger, ay, and he who believes on Me shall never more be tormented with thirst.' Yet He laments over them, that they will not come to this feast of life, since they have already seen Him long enough (ἑωράκατέ με), and yet would not believe. Thereby they seem to be frustrating His mission to be the Bread of life to the world, and they perhaps allow the idea to rise up in their minds, that He is dependent upon them. But they must not entertain such a delusion as that. He declares to them that, for all that, His

people will come to Him; all that His Father has given or assigned to Him shall safely come to Him; God's decree will have its way. But they are not to suppose that by this He requires an unattainable state of discipleship, lying beyond human determination, distinguished by fatalistic predicates. Rather He declares to them, that let a man only come to Him, and he shall be welcomed by Him; for, for this cause has He *come down* from heaven, has He quitted His purely ideal position in the universe, and entered into historic rapport with humanity, not to do His own will (according to His position taken in its supramundane idea), but to do His Father's will (in His historic position). And just this is His historic mission, that He should lose nothing of all that the Father has given Him—that He should save all, whatever is man or belongs to the human race, even the least and the most sinful, and at the last day should produce it all complete in the glory of the resurrection. But from this desire of God to save men from destruction, there is further unfolded the will to bestow eternal life upon them through their seeing the Son and believing in Him. At the last day, when the former fashion of the world shall pass away, then shall these saved ones rise beyond all time into new freshness of life for evermore. These words of Christ's were quite adapted to these hearers, hard and obscure though they seem. For in their beggarly pride they were intrusively offering themselves as His followers, who, under certain conditions—that, for example, of being daily fed with miraculous bread—were willing to believe and obey Him. It must be told them, on the contrary, that He receives His followers only at the hand of His Father. If the Father did not give them to Him, that is, if they did not come to Him by God's pure inward drawing, they could not become His. Yet for all that, He would not despise their poverty or their wretchedness. Therefore He expresses Himself strongly: 'He who will only come to Me, I will in nowise cast out.' Therein lay the declaration, that it is not exactly a question concerning sanctifying and glorifying according to His own ideal sense of the beauty of men's behaviour; rather, He has come down from heaven in that deep humiliation of His to fulfil His mission of saving men; and whatsoever will only allow itself to be saved by Him (πᾶν ὅ), *that* He will preserve to the last day. But in this salvation is contained eternal life.

And in this sense it is that He desires to be their supporter, their living bread; He Himself desires to become their eternal nourishment for eternal life, if only they will receive Him.

It is possible that these words of Jesus may have aroused to anger the judaizing spirit even amongst this vulgar herd. But probably they were hierarchical Jews, assembled in the synagogue at Capernaum for the worship of God, who now begin as listeners to express in murmurs their displeasure at His being the true Bread come down from heaven. This Jesus is the son of Joseph, they say; His origin is well known, both His father and His mother. How, then, could such an one assert that He was come down from heaven? The exhortation with which Jesus rebukes these whispering murmurers—'Murmur not among yourselves!'—is not, we may imagine, merely a dissuasion from the act of murmuring, viewed in itself. Rather in their whispering and murmuring amongst themselves was shown that narrow party spirit in which one strengthens the other in his bigotry, prejudice, and fanatical excitement. If they will let themselves be so schooled and influenced by party spirit, they cannot really come to Him. He who is willing to come to Him, He continues, must allow himself to be drawn by His Father, and in the resurrection He will restore to him the glory of his life (even though, through his devotion to Him, he might perhaps have to lose it now). Such an one must not allow himself to be fettered by party spirit, but independently, and individually, must allow himself to be taught by God in heaven, according to the meaning of that prophecy: 'They shall be all taught of God' (Isa. liv. 13; Jer. xxxi. 33, 34). For such scholars of God among them He looks round. He who, as such a scholar, hears low utterances of the Father, He goes on to say, and allows himself to be taught by them, such an one, He is sure, will come to Him. Amongst these pious scholars of God, it is true, there is not one who has arrived at the sight of God. To One only is this given, to Him who is ever with God, who ever dwells in the perfect consciousness of God. And therefore it is that He is also the Bread of life, the Fountain-Head of life, through whom all believers of God must receive eternal life, even to beholding God. In this sense, He explains to them, He calls Himself the Bread of life.

This saying the Lord now desires to explain to them by

returning to the comparison between the power of life which He imparts, and the manna of their fathers.

'Their fathers ate that manna, and yet they died.' Consequently they had only eaten of the typical bread from heaven, and not of the true Bread from heaven.

For the sign of the true Bread from heaven must be, that he who eats it is delivered from death.

But His life, He tells them, has this effect. He is that life-giving Bread, He says, which is ever descending from the heaven of eternal, essential relations, and imparting itself to all who are fitted to receive it. He therefore who arrives at the participation in His life shall live for ever.

Hitherto He had set forth His personal life itself as the principle of life to the world. But He had already declared that He imparts Himself to life-craving men by having come down from heaven, and ever continuing to come down, *i.e.*, by continually entering into fellowship with the world and its sufferings. This thought He now further unfolds by pointing to the object of His self-devotion: 'The bread that I shall give is My flesh, which I shall give for the life of the world.' This is evidently a reference to His death, in which His devotion of Himself to the world's welfare finds its completion. In His life He is the Bread which the Father gives to those in the world who are fitted to receive it; in His death He gives Himself completely away to the world as its Bread of life. The world as a whole consumes Him, draws Him into her life of death; but by that means His quickening flesh, which is one with His spirit, the energizing quickening being of His spirit and body, imparts itself to the world, and restores to her life.

Christ's last expression excited the Jews afresh. They begin to dispute concerning the question, how far this word can possibly have a reasonable meaning. Some might be inclined to search out the deep meaning of the word; but others would fain have it at once regarded as nonsense, with the remark: 'How can this man give us His flesh to eat?' Upon this, Jesus saw fit to address to them words the strongest and most difficult. For that proud spirit which thinks it understands everything whilst it will and can understand nothing, He confronts, in conformity with His pure nature, with the most mysterious utterances. It is a false principle of weak or perverted

philanthropy, that of desiring that matters of faith should be made acceptable to crooked, falsely critical minds, by every possible dilution and softening down of their meaning. To such dispositions Truth, on the contrary, makes use of the strongest, loftiest expressions, in order to bring the process of mutual influence, which tends to no good, to a prompt conclusion. Mystery veils itself before the scorner, by confronting him in the richest gorgeousness of its symbolism, of its symbolic expression, and departing from him. Thus in the richest symbolical utterances Jesus now declares the truth, that His life is the principle of life to the world.

In the first proposition, Jesus, with His well-known asseveration, declares: 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you'—ye are already dead! This is the mark of a man's being dead, when he cannot appropriate to himself the life of Jesus in its entire actuality as his spiritual or inward nourishment of life; or when, on the other hand, his life's nourishment does not become the body and blood of Christ through a reference to Him as the Principle of all life, of all ideal relations of the world. When a man lays hold of the world in its ideal nature, in the true essential relations of its being—therefore also in its highest relation, which is its relation to Christ,—then will it at once become to him the body and blood of Christ, and he partakes of that which nourishes true life. But in a more proper sense he actually partakes of the body and blood of Christ, when the whole personality of Christ, all the facts of His life, and especially His death, become the pure, spirit-quickening nourishment of his real being. And then, finally, he partakes of the body and blood of Christ in a determinate form, when the word concerning the life and death of Christ becomes to him one with the thus consecrated element of the real nourishment of life itself. In these several steps of partaking, he proves that he is alive in his soul; and through the quickening of such a partaking, he continues to live more and more.

The second proposition is stronger still: 'Whoso thus, strictly speaking, eateth (τρώγων) My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day.' Here the partaking of the body and blood of Christ appears as a yet more *distinct*, and indeed as a *continual* partaking. It

is the condition of all true life of man: eternal life now, and resurrection hereafter, proceeds directly from Him. Hereby it is declared that communion with the life of Jesus, the contemplation of His being, the consideration of His word, the entering into His death, becomes to the believer the highest and most especial nourishment of his life, so that the enjoyment of Christ glorifies every enjoyment of life, and becomes more and more identical therewith. And when his Christianity has thus become to the man his highest enjoyment of life, and all his nourishment of life has come to be connected with Christ, then he has the consciousness of eternal life; for he is one now with the Principle of life of the eternal world, and moves in the eternal relations of this life; his life *continually proceeds from Christ and towards Christ, and moves around Him*, just as the planet revolves round the sun. Therefore he is assured that out of all depths of physical death he will, by virtue of becoming one with Christ, be through Him drawn forth again into the light of life.

The third proposition completes this declaration. Christ says: 'My flesh is meat indeed, and my blood is drink indeed.' Nothing but the one is meat in the true or real sense, namely, as imparting true life; nothing but the other is drink in eternal significance, refreshment of heavenly life. So long as a man does not partake of the body and blood of Christ,—that is, does not live, breathe, and receive health and strength, in the real ideal relations of the world to Christ, and through Christ to God,—his hunger of life must continue in spite of all earthly food, his thirst of life in spite of all drink. And the test proving that he really partakes of the body and blood of Christ, is, whether he abides in Christ, that is, in an inward, conscious relation of being to Him, and whether Christ abides in him—whether he confidently feels within him the priestly-royal presence of Christ, and allows it to govern.

It is plain that Jesus has here shadowed forth in a symbolical form the eternal, ideal communion which begins with the Christian's life of faith, but which will be fully realized only in His kingdom (Luke xxii. 16, 18, 30). In general, its first beginnings are everywhere to be where the real in the ideality of His life, where the ideal of His Gospel in the reality of man's participation of it, where the conjunction of the Gospel with some sign exhibited in human action, forms a sacramental

celebration. Such conjunctions between the spiritual and the sensuous, which give to the word of salvation a phenomenal representation in the element of a human participation, have from the very first taken place, because all along the word has belonged to the world, and the world to the word. They have at all times set forth the second positive sacrament of the kingdom of God, the sacrament of life's glorification,—such as attaches itself to the first or negative sacrament, the sacrament of life's sacrificing. The positive sacrament of the first man was at first paradise; afterwards it was the treading under his foot of the serpent's seed. Noah found his positive sacrament in his deliverance from the flood, and in the rainbow; Abraham, in the stars of heaven, and in the sand of the sea-shore,—afterwards in receiving, and in then receiving back again, his son Isaac. The people of Israel found it in the Passover. The Church of Christ finds it in the life and death of Christ, in His body and blood. But the participation of His body and blood may be spoken of in a threefold sense. First, it is the essential participation of all the fulness of spirit and life which lies in His life and death. Then it is the entrance into the world of relationship to Christ, in which world all sensuous experience becomes a participation of the body and blood of Christ—the mystical, eternal supper of believers. But, finally, it is especially also the participation of the holy Supper, which is appointed to show forth Christ's death, to foreshadow the ideal participation of His life, and which thus presents that fulness in symbolical distinctness. The holy Supper, it is true, was therefore afterwards brought prominently forward from out of this world-embracing feast of the kingdom, to be the more definite and the sacramental representation of it. But on this very account it is not the Lord's Supper in any particular sense of the term which is here spoken of, because the words relate to the whole form of the world as brought into relationship with Christ, out of which Christ at His death made to issue forth the institution of His Supper; or else there is only a reference here to the Lord's Supper in the like sense as, in the history of the flood, there is a reference to the institution of baptism. In baptism there sounds a note responsive to the flood which buried the former race of men; and thus also, in the Lord's Supper, there is a consonance with, and a foreshadowing sign

of, that great communion, reaching beyond time into eternity, wherein Christ, as the Principle of life to the world, has changed all the human elements of the world into His flesh and blood, through the sanctifying power of His death, through the leaven of His body and blood; and wherein every participation of it becomes a blessed consciousness of His God-man's Being.[1]

We are forced to this explanation of the words of Christ, in their most comprehensive and deepest christological significance, by the doctrine concerning the Logos at the beginning of the Gospel, and by the analogies of kindred passages. Thus, in the third chapter, Christ appears as the Principle of all human deliverance and renovation; in the fourth, as the Principle of all human contentment; in the fifth, as the Principle of all reanimation. Here He is the Principle of all true preservation and nourishment of life.

Now Christ adds a short, but luminous word in explanation of His deep sayings. He says, that like as He derives the energy of His human life from the fact that He is sent by the life-giving Father, that He lives through Him—being purely by Him upheld and borne as the counterpart of His life, so likewise they who partake of His life as the truest nourishment of their life, are through Him upheld in life—are renewed and quickened by the principle of life in Him. As certainly as God is the Source of life, so also is Christ, inasmuch as He continues to be Himself the manifestation of God, the Fountain of life in the world, in which is concentrated all the revealed life-giving power of God. And as certainly as

[1] Thus are set aside all the critical remarks which would fain discover here a sketch of the leading principles of the Lord's Supper, and therein a mark of the spuriousness of the Gospel. [On this much-controverted passage, see the long and satisfactory note of Lampe (*in Joan.* ii. 256 ff.). The best modern expositors follow the opinion of Bengel: 'tota hæc de carne et sanguine J. C. oratio passionem spectat, et *cum ea* S. Cœnam.' Alford is scarcely correct in numbering Calvin with those who find here no reference to the Supper. He does, no doubt, say, 'Neque enim de Cœna habetur concio, sed de perpetua communicatione, quæ extra Cœnæ usum nobis constat.' But on the next page he says, 'Simul tamen fateor nihil hic dici quod non in Cœna figuretur ac vere præstetur fidelibus: adeoque S. Cœnam Christus quasi hujus concionis sigillum esse voluit.' And no one can read Calvin's interpretation of the whole passage without seeing that his view is really identical with Bengel's.—ED.]

Christ is this Fountain of life, so surely must he who makes his life wholly dependent upon Him, and allows it to be penetrated by Him, abide in the kingdom of life.

After this, Christ once more pronounces the word which He has explained, as the Gospel with which He invites to Himself hungry souls of every sort, which condemns in all its wretchedness and perversity every false pang of hunger, especially the chiliastic desire for a kingdom of a never-failing supply of fleshly bread and enjoyment: 'This is the bread which cometh down from heaven.' This bread is not like the manna which their fathers ate, and which could not prevent them from dying. 'He that eateth of this bread shall live for ever.'

The Evangelist tells us that this discourse, which Jesus made in the synagogue at Capernaum, offended even many of His disciples; the word *disciples* being here used in its wider sense. 'This is a hard'—an offensive, objectionable—'saying,' they said; 'who can hear it?' What was it they found so unbearable in His statement? Was it this, that He set Himself forth as the centre of life to the world? or was it that He spoke of His death, the dissolving of His life into flesh and blood? or finally, was it that He set forth His flesh and blood in seemingly so sensuous a meaning, as being the highest and most needful nourishment of life? The answer of Jesus must furnish us with the explanation. His spiritual ear perceived their murmuring. 'Doth this offend you?' He asked them. 'What and if ye shall see the Son of man ascend up where He was before?' This obscure saying has had quite opposite interpretations given to it.

We must take into account, that here at last it is altogether the disciples of Jesus who are spoken of. Next, that Jesus assumes the case, that they will see Him ascend up to where He was before, therefore to the Father; a case which can only then be realized when they gaze after Him with the eyes of faith. From this it, surely, follows, that He does not mean that at that time they will be more offended, but that then they will cease to be offended. How shall they certainly know that He has ascended to the Father in heaven? Through the Spirit, through the outpouring of the Holy Spirit. Not until the outpouring of the Holy Spirit shall the disciples be quite sure of Christ's having ascended up, of His having reached His Father

in glory.[1] Thus His Ascension to heaven, as confirmed by the Holy Spirit, is to be a key which shall explain His earlier words that had offended them, and do away with their offence. And how is it calculated to do that? When His Spirit is poured out, then shall they first know from experience that He is the centre of life, from which must proceed the quickening Spirit which restores to the flesh of the unspiritualized world, which in itself profits nothing, the true life. But then also shall they know from experience this, that it was necessary that He should pass through death, and withdraw from them His sensible presence, in order by His Spirit to impart to them life. And finally, it shall become clear to them how it is His Spirit which, through His quickening, transforming power, shall prepare for them out of the elements of the earthly world, which without that would also be an unprofitable substance, the nourishment of His body and blood. This, then, they shall one day know, that He is the true Manna, that acts in a threefold way betwixt heaven and earth; first, descending, in the power of His God-man's person, down to the deepest depths of the world's distress, and offering Himself up for the world, even to the surrendering of His flesh and blood; then ascending in His glorified individuality; finally, returning again in the outpouring of the fulness of His Spirit, in order to glorify His life and death to be the true Bread of spirit and life to the world. This Bread of life is just what they are wanting in, what mankind is wanting in. Their spiritual being is void of life; their corporeal being is flesh, is unspiritual. When He next goes on to say, 'It is the Spirit that quickeneth,' He thereby declares to them that His Spirit does not merely as spirit nourish their spiritual life, but

[1] Lücke remarks in his above-cited work, p. 169, that the ascension was only beheld by the Twelve, but that here Christ speaks of something which all His disciples should be cognisant of. Yet, on the other hand, it must be remembered that Jesus' ascension was first fully confirmed to the disciples as an ascension into heaven, through the Holy Ghost, and that this assurance was imparted also to those who had not been present at the ascension from the Mount of Olives. [Meyer (in loc.) objects to the author's interpretation of this passage, but apparently without sufficient reason. See especially Acts ii. 33, Eph. iv. 8. Throughout the 14th, 15th, and 16th chapters of John, the ascension and the gift of the Spirit are so bound together, that an interpretation is impossible if they be not reckoned one act.—ED.]

that it is a power which quickens the *flesh*. And when, on the other hand, He declares, 'The flesh profiteth nothing,' He cannot mean by that His flesh and blood, as it is, as it has been offered up to the world, and through that glorified, as it thus works in perpetual unity with His Spirit's life; but He plainly gives them to understand that flesh in general, considered in itself, without reference to His Spirit's life, is dead, profitless, and unavailing, and that therefore He could not dream of feeding them directly with the material substance of His bodily nature, with His flesh, such as it would be if, for example, according to their chiliastic conception, He chose to abide with them in such a way that His personal presence would fall from the eternal ideality of His being and of His mission. They might now perhaps express the further scruple, that by this explanation of His dark saying He was referring them to an activity of His life which was not to be realized till a future time. Therefore He makes that future operation clear to them through His present operation by the remark: 'The words that I speak unto you, they are spirit, and they are life.' Surely they have seen and known how, even from the beginning, His words represented the living oneness of mental and bodily life! They worked as spirit, not as a dead letter, which may be compared to unprofitable flesh. But they also worked as life, setting forth His flesh and blood, and streaming through the flesh and blood of those who were capable of receiving them, quickening and renewing,—not as abstract intellectual words of school-learning. Thus He has long ago begun to feed them with His flesh and blood; and if they had any faculty for receiving this bestowal of His, they could not but have some apprehension of His hereafter, in the power of His Spirit, making His flesh and blood into heavenly manna and living bread for the whole world. Thus His answer explains the offence which they had taken: they had not sufficiently honoured Him, neither as the Centre of life to the world, nor as the High Priest offering up His life for the salvation of the world, nor yet as the Prince of life, transforming earthly elements into heavenly bread; and therefore, with the sentiments of a nascent Ebionitism, they had found His saying unhearable.

Hence He had reason to turn upon them with the reproach that their murmuring arose from this, that there were some

among them who believed not. The Evangelist takes this opportunity to remark that Jesus knew from the beginning those amongst them who were unbelievers, and even the traitor himself, and that in this sense He declared: 'Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.' If, then, it is to be given to them, then they must plunge down to the very depths of their being, to the very depths of their destiny, to the appointment and guidance of the Father, in order that they may experience the drawing of the Father to the Son. But all do not submit to the rebuke of this word. Rather it seems that many find in it a new cause of offence. The word probably sounds to them of predestinarianism. First, they stumbled at the doctrine which was afterwards developed in the Lutheran dogma concerning Christ's flesh and blood. Then they stumbled at the doctrine which was brought prominently forward in the Reformed doctrine of predestination. Thus their falling off comes to a decision: 'Many of His disciples,' it is said, 'went back, and walked no more with Him.' But He makes use of this opportunity in order to sift even the circle of the Twelve, as we have already seen. 'Will ye also go away?' He asked them, with a look searching into their very heart. Peter replied with a word full of glorious faith for himself, but which, having no apprehension of the real state of things, answered also for all the others: 'Lord, to whom shall we go? Thou hast the words of eternal life: and we believe and are sure that Thou art the Holy One of God.'[1] Upon this Jesus explains Himself more clearly concerning His question: 'Have I not chosen you the Twelve? And one of you is a devil!' John adds: 'He spake of Judas Iscariot, . . . one of the Twelve.' He intimates that in this man there was already such a disposition of mind as would issue in the future treachery.

NOTES.

1. According to Schweizer's hypothesis (*das Evang. Joh.* p. 223), Jesus spoke the words from vers. 27–58 in Jerusalem, and in connection too with the discourse in the fifth chapter. But if we consider that He uttered that discourse (in chap. v.) during an examination before a judicial court at Jerusalem, it

[1] According to Lachmann.

would follow, that in that case His *judges* must then have required of Him to give them manna from heaven.

2. The offence which is still caused to many by the 'hard saying' in this chapter has been repeated in many forms down to the most recent times. Strauss thinks (i. p. 678) we may 'consider the going back of many disciples upon such a σκληρὸς λόγος as very intelligible,' but supposes Jesus could not have brought about that result by uttering any such words. Weisse remarks (11, 231): It cannot be denied that in His thus repeatedly reverting to the similitude of the Bread of Life, and enlarging of the same into the detailed discourse concerning the eating and drinking of the flesh and blood of Christ, there is something in the highest degree startling to ourselves, and even repulsive and offensive. The writer alluded to is of opinion that these words originate with the apostle's recollection of the words at the institution of the Lord's Supper.

3. Concerning the sense in which Christ calls Himself the food of the world, Von Ammon remarks (ii. p. 248): 'He is *heavenly Bread personified*, not in a *rhetorical*, but in a *grammatical* sense, but yet still only in a *figurative* sense; just as He is virtually the *real Way* and *Vine*, yet still only in a *figure*, or according to an *indirect* and *analogous* view, but by no means in a *direct* or *immediate* one.' It is not to be denied that Christ cannot have described Himself as the Bread from heaven in a literal sense, according to the world's usual mode of viewing things. But at the same time it must be considered that, according to John's view, the higher, heavenly relations are not types of the earthly, but their antitypes. Thus, therefore, Christ is the essential Vine, the essential Bread, whilst the earthly vine and earthly bread represent that essential significance of Christ in a type or figure. With this qualification, the following opinion of Von Ammon is to be recognised as just: 'What is true of the *Bread* of *heaven* is true also of the *flesh and blood of the Son of man;* for these predicates are only substitutes for the original image of the *Bread of life*, and are subject to the same analogical explanation as this last is.' [The above distinction is very well put by Trench, *Parables*, p. 13.—Ed.]

SECTION IV.

THE FEAST OF THE PASSOVER IN THE YEAR OF PERSECUTION.

(John vi. 4. Luke x. 38–42. Matt. xv. 1, 2; chap. xxi. 1–3; chap. xxvi. 18, ver. 36; chap. xxvii. 57.)

The feast of the Passover was near at hand when Jesus, in the synagogue at Capernaum, had to see many of His disciples withdraw from Him on account of their taking offence at that great declaration of His, in which He set forth in what sense He was the Principle of life to the world. After this we know not in what direction He immediately bent His steps. He did not Himself travel with the caravan of His fellow-countrymen going up to the feast of the Passover. For John relates, that about this time Jesus 'walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him.' But we have certain indications that *His disciples* attended this Passover feast. It was in the summer of the same year that a deputation of scribes and Pharisees came from Jerusalem, and called Him to account, because His disciples did not observe the traditions of the elders, in that they washed not their hands before taking meat. This fact we can only explain by the disciples having been recently present in Jerusalem, where they had given offence by their independent behaviour. But as we find them again in Galilee in the company of Jesus very soon after the Passover feast (Luke vi. 1), we are forced to suppose that it was during the Passover feast that they had been in Jerusalem. But it is also natural to suppose that Jesus wished His disciples to attend this feast. How should He cause such an offence to the people as that of allowing the whole company of His disciples to be absent from this great national celebration? But if the disciples did visit the feast, we might expect that they would there be most sharply observed by the watchful enemies of their Master, who would now have gladly seized hold of *Him* if they could have done so. But the disciples were now again not at all disposed to resign themselves to fearful apprehensions concerning their Master's future. They had only lately seen that the people had wished to make Him a king, and their hopes again ran high. Besides, they were too guileless to estimate at

its right value the deadly malice with which the enemies of Jesus were skulkingly watching His steps. Nay, we may venture to suppose that they had now come by degrees to that stage of their development, in which they felt themselves impelled as disciples manfully, like the Protestantism of later days, to turn to bay against the hierarchy. They had now probably come to a point at which they had less consideration than afterwards they had for the timid and scrupulous amongst their people. This phenomenon is frequently exhibited in the course of development through which men pass, who are advancing from a legal to an evangelical stage of feeling. We will by the way just remind our readers of Luther. Now, if the disciples were, for the most part, about this time filled with the desire for religious freedom (as is shown some time later by their intercession for the Canaanitish woman), and if hence they might have been, for the most part, easily aroused to a certain feeling of opposition against the hierarchy, whose enmity towards their Master they knew; then this disposition might now gain a freer scope, since they were not appearing there under the immediate direction of Jesus, and hence possibly felt the proud consciousness of having for this time to fight His cause all alone in Jerusalem. With all this, their gainsayers were only able to hunt out a very insignificant offence in their behaviour.

Nevertheless, Jesus appears to have remained near them, since, as we shall presently show, He was almost immediately again in their midst. But if about this time He did not appear in Jerusalem, nor yet, as we know from John, teach in its immediate neighbourhood, yet it does not follow from this that He might not have remained in seclusion near His disciples. And for this supposition there are positive grounds.

Luke tells us (x. 38), that once, as they were journeying along, He Himself entered into a certain village, whilst they went on, or continued their journey.[1] It is plain, that this mention by Luke of the entrance of Jesus into Martha's house at Bethany forms a totally distinct section. It is not immediately connected with what precedes it, else we should have to think of the departing or travelling lawyer, and not of the travellers; and the scene, too, must then be laid, not in Judea, but

[1] ἐν τῷ πορεύεσθαι αὐτούς.

in Perea. It could not, however, have happened during Jesus' last journey to Jerusalem, when He remained a longer time in Perea, and was summoned from thence to Bethany in order to heal Lazarus.[1] For at that time there was already existing an intimate friendship between Jesus and the house of Lazarus; and the family, moreover, was in a state of great excitement. But here we see this friendship in its first stage, and we find the family in the most peaceful circumstances. But as we cannot place this incident at a later time, so also it does not appear to belong to the earlier history of Jesus, since Luke has related it so far on in his history. This incident, like so many others, Luke appears to have received from the female disciples of Jesus.

Probably the tradition which he received, ran literally thus: It came to pass, that whilst those continued on their way, He Himself entered into a village. And amongst those who then went on their way, the disciples were no doubt included. It may be conjectured that Jesus accompanied them on their Passover journey as far as Bethany.

Now, if about this time He privately visited His friends in Bethany, we may suppose that He had determined to devote this journey principally to the making of visits. He was seeking out the faithful ones with whom He had already before come in contact. As a persecuted man, He turned in to their dwellings, having a presentiment that the time of His sacrifice was approaching. He might be giving them many an intimation which they would silently treasure up, and would sorrowfully revolve in their faithful breasts, and especially He might be making particular arrangements to remain with them in view of the time of His last public appearance in Jerusalem. And thus especially might that solemn presentiment have arisen in the mind of Mary, which afterwards led her to anoint Him as for His burial. Even in Bethphage He apparently had faithful friends. For afterwards an ass stood here at His disposal, when He returned the following year to make His entrance into the city. An unknown friend in Jerusalem lent Him a furnished room in his house, for Him to keep His last Passover. At the same time, another willingly placed at His disposal his garden, situated in a retired spot in the valley of Kidron,

[1] Comp. De Wette, *zu Luk.* p. 64.

Gethsemane. Surely it were possible that Jesus might have seen these silent friends during this very journey which He was now making. Perhaps He also met Joseph of Arimathea on this occasion. The Evangelists give us to feel that a veil of secrecy rested over these intimacies, and over many an understanding which arose out of them.

We must certainly not overlook the possibility that Jesus may have made these silent visits earlier, at the time of His last departure from Jerusalem. But this is not probable, for then He did not accompany His disciples; also His return had then, according to John's account, the character of haste.

In Bethany, a woman named Martha received Him into her house. She appears to be the mistress of the house, even though a brother, Lazarus, as we know from John, belongs to the household. For this reason, and because Jesus afterwards is entertained and waited on by these sisters and their brother in the house of Simon the leper, we may come to the conclusion that Martha was mistress of the house, as being the widow and heiress of a man called Simon. Martha's sister, Mary, sat at the Lord's feet and heard His word, just after the fashion that the rabbinical scholars of that time sat at the feet of their teachers. Thus occupied, she forgot the whole house and the whole world. Martha, on the contrary, was busy and absorbed in household cares, especially in a grand entertainment, with which she desired to distinguish the honoured guest. She felt herself, as it would seem, in her element in such occupation. Mary appeared to her as half idle, as overstepping her womanly position, to be thus neglecting to render proper help in these household cares for the guest, and she thought it her duty to blame her, apparently with mingled feelings, half vexed and half cheerful. She therefore requested the Lord that He would send Mary to help in the house. But Jesus took His unemployed pupil under His protection. 'Martha! Martha! thou art careful and troubled about many things, but one thing is needful.' One need, one disposition and care, one course of action; ever only one salvation, and the oneness of mind which in everything continues fixed upon this one thing. In this mind Mary has made her choice: 'she has chosen the good (the best) part, which shall not be taken away from her.'

Martha's service, too, had a noble object. But in all her service she considered herself as the stately provider for the wants of a needy, even though a highly honoured guest; therefore she could not attend much to His teaching though He was in the midst of her house. Mary, on the contrary, thought of herself as the light- and salvation-needing disciple, the disciple of a Master whose human necessities vanished amid the splendours of His divine kingdom, concerning whom she knew that He was better served by a teachable mind than by large hospitality; and in this spirit she had sat herself down at His feet. Perhaps Martha herself had some sense of her sister's higher position; only she could not readily bring herself to confess it. Yes, she even ventured before Jesus to designate Mary's position as a false one. Martha has with justice been considered as the type of Judaism, pious, but legally fettered; and Mary as the type of Christianity, free, and happy in believing. It is, however, to be remarked, that though Martha blames Mary, Mary does not blame Martha. So it is at the present day. Mary is ever being called upon to help Martha in the great serving of her outward Christianity; to-day, in the great service of ceremonies; to-morrow, in some other morbid over-activity. Mary is silent. She knows how to value the active zeal of Martha; but she knows that the Lord is not so needy as Mary imagines—that she in His presence may devote herself to supplying her own needs with His heavenly riches. The Lord takes her under His protection. As well now, when she is blamed for her apparent inactivity, as afterwards, when she is blamed for her apparently superfluous act of anointing Him. In both cases He protects the festal earnestness, humility, and loftiness of the true disciple-mind, against the unquiet, sinful littleness of the work-day mind. The Lord, no doubt, knows how to estimate also the faithful spirit of Martha. He felt for her with all these honest and heartfelt cares about those many things. With a gentle rebuke He shows her how she is punishing herself, and points her to the one thing needful, namely, oneness of mind, in referring all needs and all doing to the one salvation in the life-giving word of the one Saviour.

SECTION V.

JESUS ACCUSED OF HERESY IN THE CORN-FIELD.

(Matt. xii. 1–8. Mark. ii. 23–28. Luke vi. 1–5. John viii. 1.)

We first find the Lord again associated with His disciples when He was passing with them through a corn-field in Galilee on the Sabbath-day. This Sabbath was the second of the year 782 (A.D. 29); as we conjecture, the 20th of the month Nisan, or the 23d of April, or the 5th day after the first Passover day of that year.

The Jewish year consisted of several cycles, which were wholly divided from one another, because in each the days were begun to be reckoned afresh. One such cycle began (according to Lev. xxiii. 15) with the 16th Nisan, and lasted fifty days, until the Jewish feast of Pentecost. This cycle was the second; it was preceded by a small cycle of days which began with the commencement of the Jewish ecclesiastical year on the 1st Nisan. Now, as in each of these cycles the days were reckoned over again, it naturally followed that the Sabbaths also should be reckoned in like manner. In consequence, the first Sabbath of the first cycle was the first-first, the first of the second or Passover cycle the second-first, the first of the third cycle the third-first, and so on.

We can make this matter of the calendar clear by analogies from our ecclesiastical year. It too has its cycles, in which we count the Sundays over again. We speak, for example, of the first Sunday in Advent; of the first after Epiphany, and so on. We might call the Sunday after Christmas the second-first Sunday of our Church year; but the cycle of this time is too small to stand forward very prominently.

According to Wieseler (*Chronol. Synopse* 483), the 6th Nisan of the year 782 was a Sabbath-day; therefore the 13th and 20th Nisan were Sabbath-days likewise. Now, as the 20th Nisan was the first Sabbath of the new or second cycle of the year, it was likewise the second-first Sabbath of the year.[1]

This date also agrees with the circumstances which are pre-

[1] Concerning the different hypotheses with respect to the 'second-first' Sabbath, see below, Note 1.

supposed in our present section. The corn was partially ripe about this time; and the ripe grains could be rubbed out of the ears.[1] And then, too, about this time Christ might have again joined His disciples; and it further entirely agrees with the circumstances of the time following the Passover, when we see how the Pharisees are insidiously stealing after Him, both on the highways and byeways—how they are even lying in wait for Him in the corn-field through which He is passing with His disciples.

But if Jesus again joined His disciples in Galilee as early as five days after the feast of the Passover, properly so called, it follows that the disciples could not, at the most, have remained longer in Jerusalem than was necessary to satisfy the legal claim of attendance at the feast. Their heart was not with those Jewish-minded celebrants, but with their Master; they therefore soon rejoined Him.

But behind them were walking, in order to watch them, malignant Pharisees. It was come to such a pitch, that even in the field amongst the corn, with His disciples, Christ could no longer be free from the persecutions of His enemies. The hierarchy persecuted Him like an omnipresent inquisition with its hundred eyes. It was the Sabbath-day as He was passing with His disciples through a corn-field which was ripe for the harvest. In consequence of their hurried return on this day, the disciples perhaps had hardly had time to go anywhere to take their regular food; they felt hungry, and they began to pluck off some ears, to rub them in their hands, and to eat the grain. The malignant Pharisees who were skulking after the Lord at once pounced upon this action. It was to them as if in this one act they had seen the disciples reaping, gathering in, and threshing, grinding, and baking. They therefore stepped up to Jesus with the accusation: 'Thy disciples do that which is not lawful to do upon the Sabbath-day.' They could not bring forward their reproach on the ground that the disciples were satisfying their hunger by plucking off some ears in a corn-field which did not belong to them, because the Israelite had a right to do this if he were hungry (Deut. xxiii. 25). Neither

[1] 'It was, however, ears of barley which they plucked off; for wheat does not ripen till a month later, and rye, as it would seem, was not cultivated at all.'—Sepp, *Leben Jesu* ii. 329.

did they urge that the legal harvest had not yet begun. From this it has been concluded, that the time could not have been before the feast-day Sabbath; 'for till then the wave-offering, through which the corn was blessed, had not been presented to the Lord, and this would have given occasion to the Pharisees for another and better founded reproach.'[1] But they distinctly would have the act considered as a desecration of the Sabbath.[2]

But Jesus takes His disciples under His protection. He first points out to His opposers the rights of hunger. David, He said, went as a hungry fugitive with his followers into the house of God (1 Sam. xxi.[3]), and satisfied his hunger with the shew-bread, although it was what only the priests had a right to eat. This case was peculiarly striking. Thus did David act, who was the model of Jewish piety. And he who gave him the bread was a distinguished priest. Now, here was not an ordinance of the elders which was violated, but to all outward appearance a distinct command of God (Lev. xxiv. 9). And yet there was no real transgression of the law here, otherwise the spirit of revelation would have denounced the deed as a crime. Consequently the right of hunger had set aside that most holy temple-law. But these literalists might still have made our Lord the reply, that it was solely a question of the sabbatical law, the observance of which was of more consequence than any other. Therefore He shows them that holy necessity encroaches still further upon the requirements of the law, since, for example, the priests themselves, by their prescribed labour on the Sabbath, the sacrifices appointed by the

[1] Sepp, *Leben Jesu* ii. p. 330.

[2] Sepp, ii. 329: 'Even stoning was appointed for plucking off ears of corn (on the Sabbath), when it was done with the intention of breaking the law, and not from the pressure of hunger, as was the case here. Maimonides in Shabbath, cap. 7 and 8: vellere spicas est species messionis.' [And so it was forbidden to walk on the grass, because this is a species of threshing; and to catch a flea, because this is a kind of hunting. These are among the thirty-nine negative precepts for the observance of the Sabbath. See Jenning's *Jewish Antiq.* p. 442.—ED.]

[3] According to 1 Sam. xxi., the priest of the sanctuary who gave him the bread was Ahimelech. St Mark says that the occurrence took place in the days of Abiathar the high priest. As, according to 1 Sam. xxii. 20, Abiathar was a son of Ahimelech, this difficulty may be best explained by an interchange between the two names, or by supposing that the father and son had both names.

law, are obliged to break the Sabbath-day, and yet are blameless (Num. xxviii. 9). Thus for them it becomes even a duty to disregard the law of the Sabbath. They are guiltless, because the temple requires this service, because the temple is an ordinance above the Sabbath; therefore Jesus adds in explanation: 'In this place is One greater than the temple,' that is, One in whose service such an exemption from the sabbatical law may be with much greater justice permitted. Therefore He again repeats to them the word of the Lord, which He has before quoted (Matt. ix. 13), concerning the superiority of mercy to sacrifice, which He more than once with perfect right applied against them. Thus did He refute these hypocritical champions of the Old Covenant, according to their own premises, from the law itself, from sacred history, and from the prophets. But the case was of such a nature that He could not possibly rest with this appeal to the Old Testament. He behoved to refer them back to the ideal ground of the sabbatical law, in order once for all to justify His perfectly free action concerning the ordinance of the Sabbath. Therefore He first lays down the principle: 'The Sabbath was made for man, and not man for the Sabbath.' This is the essential idea of the Sabbath: it is to make man safe in the higher necessity of his life; it is to defend and guard him against a labour and service which would endanger his inner life, and violate generally the higher sanctity and dignity of human life. And because this is the end of the Sabbath, therefore the sabbatical law may not be enforced against pressing necessity, against hunger, or against the desire for relief from suffering, because by that very means would be caused painfulness, discomfort, and destruction of life, a subtle serfdom which would in the end be worse than the gross and open service. By such means, man would be sacrificed in order to preserve the Sabbath. And thus would the Sabbath be destroyed in its most proper object, by turning man's holiday into a day of torment in a thousand painful observances, and finally into a complete day of starvation and hopeless suffering. The sabbatical law must thus ever be afresh regenerated in the essential idea of the Sabbath in its end, which is, that it should tend to man's welfare; but this unfettered view is not in any way to abolish it, as hasty exegesis might perhaps be disposed to explain this word. But how can we find the true application of

this principle: The Sabbath was made for man? On this point Jesus explains Himself in His closing word: 'The Son of man is Lord also of the Sabbath.' If the Sabbath was made for man, it follows that it can be no hindering barrier for the Son of man, the holy Man. For the Son of man wholly lives for men, and therefore is wholly at one with the proper object of the Sabbath. Man's welfare, which it is the object of the Sabbath to promote in a legal and imperfect manner, the Son of man promotes for him in the perfect form of the mightiest deeds of quickening and healing activity. Therefore also it is not possible that He can ever come into conflict with the spirit of the sabbatical law. Rather it is the very spirit of the Sabbath, the positive vital blessing of the Sabbath, which streams forth from the Sabbath-peace of His heart. And thus He is the Lord of the Sabbath. In Him the Sabbath has its principle, its life-giving power, and its end. In the first place, then, He can therefore never be reproached with profaning the Sabbath. But, secondly, those can never be accused as Sabbath-breakers who, in His spirit, service, and protection, in communion with Him, and in His peace, shall violate a sabbatical requirement which has been devised by men. But, thirdly, they must not be apprehensive lest He might apply that lofty spiritual superiority over legal sabbatical appointments to the end of overturning that ordinance of the Sabbath, which, according to its proper nature, He has set forth as an ordinance of blessing for humanity. But, fourthly, and lastly, we may be quite right in calling those real profaners of the holy Sabbath, who would fain, through their self-devised vexations, turn the seventh day into a day of the heaviest bondage for man.

NOTES.

Our hypothesis in connection with this date has been derived from Scaliger (see Wieseler, p. 229). The writer referred to draws attention to the fact, that according to Lev. xxiii. 15, the Jews began a fresh reckoning of weeks with the 16th Nisan. But in the development of this hypothesis he has first made the mistake of deriving the reckoning of the whole of the second cycle upon the supposition that it must have commenced with the second day of the Passover, so that on this

account the first week of that cycle must be called the second-first week, and not because it was the first week of the second cycle in the year. He was wrong, then, in deriving the name of the Sabbath only indirectly from the reckoning of the week, so that the second-first Sabbath would require to be paraphrased —the first Sabbath of the second-first week. For as the first week of the said cycle was to be styled directly the second-first week, and the first day of it the second-first day of the year, so, just as directly must the first Sabbath also of this cycle appear as the second-first Sabbath of the year. We preserve, then, from Scaliger's hypothesis the right principle to start from, but we drop his incorrect application of it. Concerning the other numerous hypotheses in explanation of this passage, see Wieseler, p. 225, etc., [or Greswell's *Dissertations* ii. 300, and briefly in Alford in loc. The author's view is very similar to that of Grotius, which has already been adopted by some English writers. Wetstein's opinion, that it was 'primum sabbatum mensis secundi,' seems to be the happiest conjecture, and worthy of more consideration than it has received. Besides being a very probable rendering of the word, it brings the event down to the precise time at which Robinson states that the harvest ripens. Beza (*Annot.* in loc.) thinks it was the last day of the feast: if a weekly Sabbath and a festal Sabbath fell on two consecutive days in the second week of the feast, the term might possibly be applied to the first of these Sabbaths. See further Bengel's *Ordo Temporum*, p. 255.—ED.] Wieseler's own hypothesis is new and interesting. He refers to the Jewish custom of dividing the years into cycles of weeks, that is, into circles of seven years. Now, he conjectures that the first Sabbath of the first year, in such a week of years, was styled the first-first, the first of the second the second-first, and so on. In consequence, by the above date we are to understand the 6th Nisan, or the 9th of April, of the years referred to. But besides that such styling of the day, which would necessitate the constant recollection of the chronology of seven years,[1] would not so easily have become popular, we also believe that in the time before Easter there would be no room and no sufficient motive for these events which are described in con-

[1] [Which, however, is shown to be very far from impossible by the system used among the Quakers, and which requires a wider recollection.—ED.]

nection with it. Concerning the lingual significance of the adjective δευτερόπρωτον, see Hitzig's '*Ostern und Pfingsten*,' p. 19, etc.[1]

SECTION VI.

THE MAN WITH THE WITHERED HAND. CHRIST'S MINISTRY IN RETIREMENT.

(Matt. xii. 9–21. Mark iii. 1–6. Luke vi. 6–11.)

On the very next Sabbath following,[2] therefore on the second of the Passover, Jesus was again obliged to justify His observance of the Sabbath against a false Sabbath sanctity. He had left that neighbourhood where it had been made a crime for His disciples to partake of the pilgrim's scanty food, the grains from the ears of standing corn. He seems to have repaired again to the sea-shores of His own home in Galilee, where He visited a synagogue,[3] where His opposers seem already to have been waiting for Him. We may also conclude this from the circumstance, that at this time the Herodians, apparently the courtiers and dependants of Herod Antipas, began to come forward against Him. In the synagogue there was a man whose hand was withered, or stiffened and shrunken together. The opposers of Christ themselves seem to have drawn His attention to this man; thus, wishing to bring about

[1] [On this Greswell says, 'it denotes *first after the second*, and not *second after the first*.' . . The Sabbath thus designated 'must be some Sabbath, considered as *first*, reckoned after something *second*, not as *second*, reckoned after something *first*.'—ED.]

[2] [And not on the same Sabbath, as Meyer supposes, and thus finds an inconsistency between the statement of Matthew and that of Luke. Wieseler supposes it was the following day, one of the Sabbaths being a feast-day. There is not ground in Luke's expression for asserting that it was 'the very next Sabbath.'—ED.]

[3] [There is no sufficient evidence that it was the synagogue of Capernaum, though this has been hastily inferred by some from Mark iii. 1, 'He entered into *the* synagogue,' *i.e.*, the synagogue before mentioned, of Capernaum. But the absence of the article in the original shows rather that the Evangelist intended another synagogue. Meyer says it *was* the synagogue of Capernaum, but makes no attempt to prove it. For the expression 'their synagogue,' comp. Matt. xi. 1.—ED.]

an offence, they propounded to Him the disputed question: 'Is it lawful to heal on the Sabbath-day?' Jesus answered them: 'What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it and lift it out? How much then is a man better than a sheep?' The Jews had not, then, as yet so entirely lost all proper feeling as not to allow a beast which had fallen into a well on the Sabbath-day to be pulled out; otherwise Jesus could not have appealed to this observance. Afterwards the rules concerning this matter were developed into a yet more rigid spirit of illiberality, and it was commanded that if a man's beast had fallen into a pit or cistern on the Sabbath-day, he might throw him the necessary food, or even straw for him to lie upon, whereby he might perhaps be enabled to climb out.[1] In this way, according to Matthew,[2] had His opposers questioned Him, and He had given them a decided answer. A suffering man may at all times be compared to a beast fallen into a pit. His condition is contrary to nature; there is danger in delay; his mind is oppressed; the opportunity to save him may have passed by to-morrow; and even if not, his need is great enough to make present help desirable. If therefore one may deliver an ox from a condition of such pressing need on the Sabbath-day, how much more a *man!*

After Jesus had thus answered them, He in turn took them to task. He first commanded the man with the withered hand to rise up and stand forth in the midst of the assembly. The man did not allow himself to be withheld from doing so by the displeasure of the hierarchy; he took the bold step; and this circumstance of itself speaks much in his favour. Upon which, Jesus told His adversaries that He wanted to ask them something (τί), to propound to them a little easy question. It was this: 'Is it lawful on the Sabbath-day to do good, or to do evil? to save life, or to destroy it?' This was apparently an exceedingly easy question. But it contained for them a cutting rebuke; for these adversaries were even now engaged in doing

[1] Maimon. in Shabbat; see Sepp, *Leben Christi* ii. 333. [A beast might be pulled out if in danger of drowning, or a man healed if in danger of death.—Ed.]

[2] Mark and Luke pass briefly over this point in the narrative: παρετήρουν αὐτόν, κ.τ.λ.

evil on the Sabbath-day, in destroying Him, whilst He sought to do good, to heal and to save human life. The questioned party felt themselves reproved, and were silent. Thus the principle was decided, that it is certainly lawful to do well on the Sabbath-day; which principle Matthew records without relating that it was evolved through a particular discussion. As His adversaries, thus wholly beaten and silenced, and yet in their perversity not one whit turned from their insidious intention to seize Him at this opportunity if they only might, as they thus surrounded Him as a group of hostile spirits, with the consciousness of evil, judged, and yet fanatically litigious, Jesus looked round about upon them with the expression of holy indignation and profound sadness; each face had thrown upon it the brightness of His holy gaze. Upon this He proceeded to act, saying to the sick man: 'Stretch forth thine hand! And he stretched it out; and his hand was restored, whole as the other.' Thus does His word likewise again heal the dead hand of the Church (*manus mortua*), and the dead hand of the beggar, against the will of the hierarchy. The adversaries of Jesus were maddened with rage. They went out and took counsel together how they might bring about His death. The design originated with the Pharisees, but they leagued themselves with the Herodians. Since a short time previously Jesus had gone out of Herod's way, we may suppose that He had by this even now forfeited the favour of this prince and of his court. But that the Pharisees should already seek to make use of this disposition of the Herodians towards Jesus, is quite in keeping with their character.

Jesus perceived this design, Matthew adds, and left the place where they were thus lying in wait for Him. Great multitudes of people still followed Him, and He healed the sick amongst them. But He found it more and more needful to act with the greatest reserve, and as noiselessly as possible. Therefore He healed the sufferers under the strict condition that they should not make Him known. This silent course of life reminds Matthew of another passage in the prophet Isaiah. If perhaps the Jewish mind would fain ask the Evangelist, How could the Messiah wander so secretly among His own country and people? then he would refer to this passage in the prophet Isaiah, chap. xlii. 1–4, quoting it from memory, but

retaining its meaning: 'Behold My servant, whom I have chosen; My beloved, in whom My soul is well pleased: I will put my Spirit upon Him, and He shall show judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust.' The Evangelist quotes these words with the deepest feeling, and the clearest insight into their meaning. He finds this silent walk of Christ in accordance with the spirit of mercy, as the prophet has here described the promptings of this spirit. In accordance with this spirit, it comes to pass that Christ always turns aside from where wicked men wish to strive with Him, from where violent men wish to challenge Him to combat, from where brawlers wish to force Him to answer with high words. He continues to turn only to those ready to receive Him, that is, to the bruised and miserable; and that not in order in this to judge the world punished by the Father, but in order to raise up again, to heal, to save. And in accordance with this mercifulness of His, it will come to pass that the judgment, which from its very nature, in its commencement and continuance, is an incessant conflict of righteousness with the sinner, will issue in victory, even to its own removal in the destruction of the sinner's guilt, until thus the whole judgment of God which men experience is changed into a victory of love, of mercy. And therefore will the heart of the Gentiles turn gradually with ever-increasing earnestness towards Him. Although it is He who by His word and Spirit proclaims to the Gentiles the judgment of God, yet will the Gentiles ever more and more feel that it is He only who saves them in this judgment, and place their hope in His name.

In this spirit, the Evangelist means to say, does Jesus escape out of the way of His enemies. The time is coming when the providence of God will strike them, when the rustling reed will lie broken by a tempest, when the flaring light will struggle with death as a dying lamp whose life's oil is spent. Then He will come again, and confront in their sore need these His afflicted enemies.

'But the bruised reed will He not break, the smoking flax will He not quench.'

NOTE.

St Jerome tells us, that according to the Gospel of the Nazarenes and Ebionites, which he translated, this sick man was a stone-mason, who had prayed Jesus to heal him, in order that he might no longer have need to beg.—See Von Ammon, ii. 146; Sepp, ii. 332.

SECTION VII.

THE PUBLIC, DECISIVE CONFLICT BETWEEN JESUS AND THE GALILEAN PHARISEES. GREAT OPPOSITION BETWEEN THE POPULAR SENTIMENT AND THE SENTIMENT OF THE HIERARCHY IN GALILEE. ANIMATED SCENES IN CONTINUOUS SUCCESSION. (THE HEALING OF A TWOFOLD DEMONIACAL SUFFERING, IN ONE BOTH BLIND AND DUMB. THE SECOND CALUMNIATION OF THE MIRACULOUS POWER OF JESUS. THE SECOND DEMAND OF A SIGN FROM HEAVEN. THE FAMILY OF JESUS. THE DISTURBED FEAST IN THE PHARISEE'S HOUSE. THE CROWDING IN OF THE POPULACE. THE WARNING AGAINST THE HYPOCRISY OF THE PHARISEES AND AGAINST COVETOUSNESS. THE DISCOURSE IN PARABLES ON THE SEA-SHORE.)

(Matt. xii. 22–50; chap. xiii. 24–30, 33–58. Mark iii. 20–35. Luke viii. 18–21; chap. xi. 14–54; chap. xii.)

About this time, when Jesus had apparently left His dwelling, and was working in a public place at Capernaum, or in the vicinity of a synagogue, having been summoned by the necessities of a large assembled multitude (Mark iii. 20, 21), there was brought to Him an object of the greatest misery, a man blind and dumb, not because he was wanting in the organs of sight and speech, but because a fearful demoniacal interdict of a twofold character both closed his eyes and sealed his mouth, and thus made his whole being inaccessible to men. Shut up in this most shocking manner, did this being come before Jesus, like a dark riddle of hellish restraint and human

despair, or else wicked obstinacy.[1] Even this man Jesus healed. This deed spread a holy amazement throughout the whole multitude which surrounded Him, and they declared aloud that He must surely be the Son of David, the Messiah.

But the Galilean Pharisees now came forward, quite decided in their enmity. They knew what judgment had been pronounced upon Jesus by the hierarchy in Jerusalem. Lawyers, who had come from Jerusalem, and who represented there the hostility of the Jewish party in the capital, stirred up the Galilean Pharisee party; and thus the suspicion, which had before been murmured, now rose to an open accusation: it was, that Jesus was casting out demons solely through the inspiration of Beelzebub, the chief of the devils. With this accusation on their lips, they mingled among the multitude.

But Jesus, aroused and moved, summoned them together with His commanding authority,[2] and called them to account: 'How can Satan cast out Satan?' And He added, 'If a kingdom be divided against itself, that kingdom cannot stand.' The same holds good of a city, and also of a house. 'And if Satan cast out Satan,' He concluded, 'he hath an end; his kingdom cannot stand.' Then He reminds them that even their pupils (the exorcists among the Pharisees) occupied themselves in casting out devils. In whose power, He asks them, do these, then, perform the casting out of devils? 'Therefore,' He adds, 'shall they be your judges.'

It lies, then, in the very nature of the case, that the casting out of devils can only proceed from God and from His Spirit; at any rate, can only succeed in His name, and that too used honestly. Since, therefore, Jesus shows Himself to be so mighty in this respect, they ought in all fairness to refer His power to the power of God's hand, to the power of the Holy Ghost. This conclusion He makes clear to them by a parable. If a man wants to enter the house of a strong man, and take away his goods, he must first prove himself to be the stronger of the two. He must be able to subdue that strong man, to

[1] Concerning the similarity between this cure and an earlier one, in Matt. ix. 32, see p. 41.

[2] 'Thus here the Son of God already had a fore-feeling of what He was afterwards fully to endure when the high priest charged Him with blasphemy.'—*Rauschenbusch-Leben Jesu*, Schwelm, 1837, p. 159.

take from him his armour wherein he trusted, and to bind him; not until then can he spoil his house. He, then, who everywhere can thus confidently tear the spoil from Satan, proves Himself to be stronger than he, to be his conqueror. Thus had Jesus been announced by the prophets as the Strong Man, as the Hero of God, who was to overcome all enemies, to subdue all the strong, and to take and divide boundless spoil.[1] The words, 'He that (in the conflict) is not with Me, is against Me; and he that (in the harvest) gathereth not with Me, scattereth abroad,' might first be taken as a new proverbial expression of the same thought. They would so far declare in the strongest manner that Jesus is opposed to Beelzebub. But even though they rest on a proverbial basis, they yet evidently contain a personal declaration of Jesus in opposition to His adversaries. As the great Champion, He stands opposed to Satan and to his government. Champion against champion, kingdom against kingdom. And wherever He stands forth in this position, no neutrality is allowed; there the watchword sounds, 'He that is not for Me, is against Me.'[2] These men who censure Him should consider this. They place themselves in a hostile relation towards Him. Thereby, in fact, they themselves take position on the side of Beelzebub.

Next follows the solemn declaration of Jesus, that all sins and blasphemies shall be forgiven to men; even if any one should speak a word against the Son of man. But if any one should utter a blasphemy against the Holy Ghost, that shall not be forgiven, either in this world or in the world to come.[3] Such an one is fallen under eternal judgment, into eternal guilt.

Theology would have been spared much trouble concerning this passage, and anxious, timid souls unspeakable anguish, if men had strictly adhered to Christ's own expression. For it is not a *sin* against the Holy Ghost which is here spoken of, but of *blasphemy* against the Holy Ghost.[4] This blasphemy is

[1] See Stier, *Words of Jesus* ii. 143; Isa. ix. 1, etc., xl. 10, xlix. 24, 25, liii. 12. Comp. Rev. xx. 2.

[2] See Stier, ii. 153. The author draws attention to the significant contrast, that in the case of the disciples the words are reversed: He that is not against you, is for you. Mark ix. 40; Luke ix. 50.

[3] Lachmann reads it thus (Mark iii. 29):

[4] See Stier, ii. 157.

characterized as guilt, which brings with it destruction both in time and in eternity.

We must also clearly distinguish between the definite notion of a blasphemy of the Holy Ghost, and the notion of a railing which is spoken against the Holy Ghost, or any utterance in general against the Holy Ghost. The sinner can, in fact, hardly arrive at the sin of railing against the Holy Ghost in its strictest sense.[1] For, in proportion as he is disposed to go on to this blasphemy, must the object of the blasphemy, the Holy Ghost, withdraw Himself from his consciousness, so that he can as little touch Him with his blasphemy as the Sodomites were able to find the door of the house where the angels of God were lodging. But in proportion as the Holy Ghost abides within the man's heart, unfolding there the splendour of His being, the man's heart is affected and subdued by Him. Nevertheless the sinner can really resist such influences of the Holy Ghost which proclaim His manifestation. He can, in the egotism and arrogance of his evil disposition, resist the Truth, even when she presents herself to him with the most glorious and heavenly evidence, and when she perpetually—in all the faculties which he possesses for laying hold of the Eternal, in his conscience, in his reason, and in his feelings—is fastening upon him with her reproofs. He may thus, in spite of better knowledge and with wicked wilfulness, gainsay the manifestation of God, which has come even home to his heart. By such gainsaying, however, the man enters the satanic region. The sign of this offence is a horrible inward raging against the evidence of the truth, together with which is developed that coarseness, spite, and fury, whose most proper expression is in railing, whose most proper mind is the spirit of railing. Railing in its very nature is anti-spiritual; and hence also his speaking against the known influences of the Holy Ghost becomes in its full development a blasphemy against the Holy Ghost. But when this guilt begins, the man's ethical consciousness becomes giddy and reeling; he stands in the midnight of madness; the Sun which he would fain blaspheme has hid Itself from him, and has smitten him with blindness.

Now if from these words of Christ we would fain discuss the possibility of forgiveness and the impossibility of forgive-

[1] [But compare what Stier says on the other side (ii. 159).—Ed.]

ness attaching to the different sins here mentioned by Him, then there comes into consideration not only the notion of these sins, but also that of forgiveness. Each sin is forgiven through the atonement, as the atonement divides itself into judgment and pardon. With the atonement which has been made for him, the sinner must receive into himself through the Spirit of God the judgment and the mercy. Thus is sin forgiven him. But in proportion as he loses this capability of his to receive the judgment and the mercy in the Holy Spirit, in the same proportion does he lose the capability of forgiveness.

Now it is a melancholy fact, that in general the sinner does not readily, or without opposition, allow the divine to come to him. Again and again he blames and reviles what is divine, because it seems to him to be something strange and even hostile. And he may so far mistake the divine as to rail against it. But this blasphemy is forgiven him when it proceeds from his want of understanding. And the proof of his having blasphemed unwittingly is, that he allows himself to be inwardly reproved and convinced by the truth, as it reveals itself more clearly to his soul. A man whose heart truth and judgment can lay hold of, can also be laid hold of by mercy.

Under the leadings of his ungodly mind, the sinner may go so far as to speak against the Son of man. Even in Him, even in His manifestation, he may mistake the divine. The whole influence of his sensuousness and of his prejudices may possibly help to keep him from at once understanding the holy spirit of Christ in the poverty of His personal manifestation upon earth, or in the servant's form of His word and His Church upon earth. But in proportion as he has from ignorance alone mistaken and persecuted Him, will he deeply humble himself and be heartily converted when Christ reveals Himself to him in His glory, as He did once to Saul.

Sins of this sort are forgiven, Christ says. According to His expression, forgiveness is allowed in this æon and in that, until all sins of human thoughtlessness and wilful blindness are blotted out. The æon of mercy cancels sin in the elect; the æon of chastising retribution does so in the less elect, who through fear must be saved (see Jude 23) after their manner.

But it is different with the blasphemy against the Holy

Ghost. It consists really in this, that the man rages against truth, mercy, and judgment, when these manifestations of the Spirit fall upon his soul. But where these influences cannot take hold, there neither can forgiveness. Therefore this guilt towers beyond the æon of mercy, and even beyond that of punishment.

If our eyes steadily take in the nature of this guilt, the thought arises, that this guilt might perhaps be cancelled in the most distant æons in some other way than by forgiveness. For this guilt is characterized as being in a settled form the most extreme self-contradiction in the inner life; therefore as *pneumatical* madness. There is a purely corporeal or *physical* madness: the phantasies of a fever patient, or the confused dreaminess of one half asleep. There is further a *psychical* madness, which we see exhibited in all kinds of mental disorders. But the most terrible kind of madness is the third, the *pneumatical*, in which the man begins to contradict with most fearful bitterness and coarseness his own most sacred experiences. But as it is usual for madness to resolve itself through infinite exhaustion into stupidity, so also this pneumatical phrensy, in so far as it can clearly realize itself, appears to be only resolvable into a pneumatical idiocy which would represent in future æons the lowest border-region of human existence.

It must, however, be taken into account, that the notion of *pneumatical madness* in its full meaning is almost as much fraught with difficulty as is the notion of blasphemy against the Spirit. Therewith we are thrown back upon the thought, that these words relate to an infinite approach to an infinite guilt, which is not permitted to be consummated in its full and entire reality, which would visit the sinner with self-annihilation, but whose imperfect realization even may carry with it irremediable ruin through the present æon and that which is to come.

Christ did not charge His adversaries with this guilt against which He warns. It is plain that He presupposes the possibility that under mistake, in a greater or less degree, they might have insulted only the *man* in Him. But this we must not overlook, that with the public blasphemy of the divine, especially of the Son of man, there already is setting in the danger of blasphemy against the Holy Ghost. Now these opposers of Christ were most peculiarly in this danger; this Mark says distinctly

enough (iii. 30). It has been asked, whether this sin proceeds from indifference to what is holy or from hatred against it, from demonish coldness or demonish fervour?[1] Perhaps in so doing we may forget that such a coldness of death can as little exist without the fire of hatred, as that we can think of the latter without the former. In truth, how could a man arrive at the highest degree of indifference to what is holy, to the highest and brightest form of the divine? Or how could a man, in fact, in perfect reality hate the divine with real passion? It is impossible for hatred to attain to a like degree of perfection in its way as love. Love desires the personal and spiritual life with the greatest distinctness and clearness, because it knows it with the greatest distinctness and clearness, or else is capable of doing so. But even when the demonish hater denies that life, it is impossible that he can do it in the light or element of the highest knowledge of that life; at most, he can only do it in those lightning flashes by which the world of light darts through his soul her noon-tide brightness, only to vanish from his view in holy judgments. Therefore such a hatred is only conceivable as the fervid form of a horrible coldness, which proceeds from a brutish deadness to what is eternal, just as, on the other hand, such a coldness can only be explained by a morbid burning aversion to what is eternal. It has a similar identity with that of the cold fever and the hot. The one agrees with the other, even though the outward appearances are different.

Once before Jesus had told His disciples that the corrupt ordinances of the Pharisees proceeded from the corruptness of their life, of their religious character. This truth He now tells them to their face: 'Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit,'—the tendency of the life is known by the outward expression of the life. The fearful fruits of the expression of your life are characteristic of the tendency of your life and of your nature. A generation of vipers are ye: how then could ye, being so evil, speak good things! What the mouth utters is an overflowing, an effervescence of the heart. It is as natural to the good man to bring forth that which is good out of his good treasure, as it is to the good tree; but, likewise, the evil man is ever thrusting forth that which is evil out of the

[1] See Schaff, *Die Sünde wider den h. Geist*, p. 77.

coining-place and treasure-house of evil of his heart. He warns them, however, that they deal not lightly with their words, declaring to them that for every idle word men must give account in the day of judgment. Yes, the Lord further declares, by words will man in general be judged; by his words he will be either justified or condemned. The man's words are the characteristic features of his manifestation of himself. In his thoughts he is hidden from the world, in his deeds he is affected by the world, either hindered or impelled: his word, on the contrary, is the purest reflection of his life. Of course this depends upon his words as a whole. In these the hypocrite even reveals himself so clearly, that his very words give full evidence of the untruthfulness of his heart.

However much the Lord's reproof might have struck home to His adversaries, they yet tried to rally from the impression it made upon them, and this struggle led some to determine that they would now once more require of Him to give them the Messiah's sign from heaven, as they imagined it, in order to verify the claim which His words presupposed, that He was the Messiah. They well knew that this would draw over to their side the wonder-loving multitude. And, indeed, a new excitement was now arising. An immense crowd surrounded Jesus, many of whom might have thought that He could no longer refuse the fulfilment of this demand. But the Lord saw in His gainsayers the spokesmen of the whole evil and adulterous, that is, idolatrous generation, who had fallen away into the heathenism of unspirituality and the worship of ordinances. He declared to them that He considered them to have really relapsed into a state of heathenism, and therefore, He said, there should no sign be given to them but that which fell to the lot of the heathen people of Nineveh, the sign of the prophet Jonas. It is not at all improbable that the Jews should have repeatedly desired of Him the great sign from heaven,[1] nor yet that Jesus should have repeatedly referred them to the sign of Jonas.

Jonas was as one lost in the depth of the sea, three days and three nights enclosed in the fish's belly; from this depth he emerged, and became a sign for the Ninevites. So shall the Son of man be three days and three nights enclosed in the

[1] See Matt. xvi. 1.

heart, the depth of the earth.[1] As the Crucified One, He will rise forth, so to say, out of the abyss of shame, of anguish, and of death, and in His resurrection will become a sign to this generation. Ye are expecting a phenomenon from above in verification of the Messiah; a phenomenon from beneath will be given to you. But in truth it will have less effect upon you than the preaching of Jonas had upon the Ninevites.

Next the Lord enlarges upon this sad prospect. He sees in spirit the future judgment. The Ninevites rising up with this generation and condemning it. The heathen queen of the south (of Saba) rises up with it and condemns it. For the Ninevites, although heathen, repented at the preaching of Jonas; and here is One greater than Jonas. The queen of the south, a heathen, a woman, was so struck by the report of Solomon's wisdom, that she came from the farthest distance; and here is One greater than Solomon.

After this the Lord addresses to His hearers the parable of the unclean spirit, who, being driven from his habitation, wanders about in the wilderness for a time; next, getting weary, looks about again for his dwelling, and then finds this dwelling open and garnished for him, as if for a festive reception; wherefore he returns to it with seven other spirits worse than himself. We have seen how the fulfilment of this was passing before Jesus' very eyes.[2] He drove the one devil out of the man possessed; but that one again encountered Him scoffing, with seven other devils, in His blaspheming enemies. And thus it happened not in solitary instances, but on a large scale.

It might have surprised Jesus' hearers, even those who were friendly to Him, to hear Him openly and distinctly, even before His enemies, place Himself so high, especially above Jonas and Solomon. This surprise Jesus next proceeded to remove by saying: 'No man, when he hath lighted a candle, putteth it under a bushel, but on a candlestick, that they which come in may see the light.' To this they might indeed have replied: Why then do so many not see the light of Thy Spirit? This

[1] Concerning the round number of three days and three nights, see Stier, ii. 171. 'In the *Talm. hieros.* it is expressly said, a day and a night together make up a period (עוֹנָה), and part of such a period is counted as the whole.'

[2] See Book ii. p. 292.

served for the answer: 'The light of the body is the eye.' There must ever be a light, imbibing, receptive light, corresponding to the light-giving light, if illumination is to be effected. 'If thine eye is single and true,' the Lord says, 'thy whole body will be full of light;' but if it is a cheat, thy whole body is darkened. We have seen that on another occasion (Matt. vii. 22) the Lord spoke these words concerning the objective and subjective light. We could not maintain that they were exactly so spoken on this occasion. But it is at all events clear, that here too they give a good sense, that here too it is only for want of insight into the connection that 'criticism' can venture to talk of mere lexical connection.[1]

Whilst Jesus was thus surrounded partly by excited adherents and wavering admirers, partly by exasperated and deadly enemies, and whilst He was defending Himself with majesty against these latter, who were seeking to rob Him of the hearts of His friends, a surprising circumstance made it apparent how busy the pharisaical cabal was against Him. Mark relates that some of His family heard how greatly He was thronged by the multitude, and perhaps, too, with what terrible fearlessness He was publicly rebuking His deadly enemies, the most powerful men in the Galilean province. Perhaps they might also have heard how determinately these had sworn His death. Therefore they came (as it would seem, from no great distance; possibly from an abode which they had set up in Capernaum) to that public place where Jesus was exercising His ministry, actually intending, as they said, to lay hold of Him, because He was beside Himself, out of His mind. From what follows, these members of Jesus' family (*οἱ παρ' αὐτοῦ*) are designated as His mother and His brethren. They stand without, outside the dense circle in the midst of which He is working, and they send to call Him. With what intent, Mark has already specified.

When the brethren of Jesus are here named as those who wished to carry Him off by force, we must presume that there were those amongst them who had already been appointed His apostles. This we should have to suppose if we would wish to place Joses at the head of the party. The whole family appears to be united in this excited group. Mary herself is amongst them. How came the noble sons of Alpheus, how came this

[1] Strauss, i. 607.

exalted woman, in this strange relation to Jesus? At any rate, the faith of these members of Jesus' family in Him is now shaken. It only remains to be asked: In what degree? Let us picture to ourselves the scene. Like wild-fire it goes through Capernaum, that Jesus before all the people has broken with the hierarchical party; that He is condemned by His enemies; that He says to them the most dreadful things; now they would certainly bring about His death. He is out of His senses to venture on this conflict, added, no doubt, all the heartless politicians in their self-satisfied prudence. He has gone mad! was apparently soon the cry. This wild rumour terrified His family. Now we *may* suppose that they had begun really to be doubtful of His mission, that they really believed He was beside Himself, and that they must secure Him.[1] Thus they would stand there in the most pitiable state of mind. We may also suppose that with politic prudence they had gone in with the report which had been spread, in order to withdraw Him under this pretence from the present danger, which, as they believed, He did not sufficiently estimate. But, in fact, we have grounds for preferring the latter supposition. For we find that Jesus' relations do not at all press through the crowd to seize, but that, as if kept at a distance through respect for His free action, they first send to call Him, and then patiently wait whilst He finishes His discourse. We also find, some time later, that the Lord's brethren are not in the least of opinion that He should no longer carry on His ministry, but rather desire that He should remove the scene of His operations from Galilee to Judea, and that He should step forth openly before all the world (John vii. 1, etc.). In this light we ought certainly to estimate the present step of His family. Their unbelief does not consist in their having given Him up, but in their imagining that they had to guide and to save Him by their policy. In conjunction with this, there was, no doubt, at work the notion, that it was on account of the mistaken choice of His sphere of operation that His work was now failing of success. He must away from the corner of their obscure Galilee to Judea, to Jerusalem. He must step forth upon the bright heights of the theocracy; there He will be better understood and valued. But in the meantime they wished, at any rate, to tear Him from His enemies, and to bring Him

[1] For example, see Olshausen, ii. 109.

to safety—somewhat in such a way as Luther was in his days brought to the Castle of Wartburg. The sons of Alpheus were in part prudently calculating, in part of hot, fiery, impulsive natures. This explains the violence of their project. Mary apparently allowed herself to be carried away by anxiety for her Son. It was a moment of her life when her sight was obscured.

The people interrupted the Lord in His discourse by informing Him that His mother and His brethren were standing without and desiring to speak with Him. He at once understood the meaning of this message. Now there was come to Him one of the bitterest crises of His life. He had to maintain His consciousness, His mood of feeling, and His position—His divine mission against mother and brethren. In this juncture He dared not acknowledge them. Without knowing it, they were tempting Him to waver before all the people, as but recently John the Baptist had done. Therefore it behoved Him by an unshaken stedfastness not only to assert Himself, but also to save their faith. Yet in the most sparing manner He exercised this severity. He looked at His disciples, who were seated around Him, and solemnly said: 'Behold My mother and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.' In this declaration He asserted above all things His highest principle of active life, the will of His Father in heaven. His heavenly Father is for Him the Author of all relationships; and he who desires to be united to Him, must with Him yield obedience to His Father: such an one will He greet with every tender name of close relationship. Then He comforted Himself in His spiritual family, a circle of disciples who in this crisis did *not* doubt in Him, whilst His natural family seemed to waver. Finally, in the third place, He pointed out the conditions on which He hoped again to greet His mother and His brethren; He expected that they would return to perfect confidence in and obedience to His Father in heaven, in which also was implied respect for the free discharge of His divine mission.

The message of Jesus' mother and brethren apparently caused a considerable commotion in the multitude which surrounded Him. We thus find the circumstance explained, that

just at this time a woman in the crowd, who had been listening to the Lord with admiration, exclaimed: 'Blessed is the womb that bare thee, and the paps which thou hast sucked!' Partly assenting, and partly putting her right, Jesus answered: 'Yea, rather blessed are they that hear the word of God, and keep it.' That the heart of an admirer of Jesus should swell and overflow at hearing that Mary the mother of Jesus was there, that she congratulated this highly favoured woman, does not justify us in seeing in it anything unmeet, or even a precursory expression of the later idolatrous Mary-worship. Her word was a beautiful homage, glorifying the Lord Himself at a moment when the hierarchs of the land were condemning Him as a heretic, who, as they said, was in league with the devil. But the word required to be carried further to prevent it from stiffening into error. It was quite according to truth that the woman should congratulate Mary; only it behoved her to know that Mary had only attained to her peculiar experience of the visitation of God through her peculiar hearing and keeping of the word of God, and that even now she was still subject to that condition, now in this very moment, when she was in danger, through deficiency in keeping the word of God, of preparing for herself temporarily a mood of unhappiness. The enthusiastic woman was not, however, to imagine that this blessedness of Mary's was an exclusive one: therefore it was declared to her, that all believers, through hearing and keeping the word of God, would share in the same blessedness with Mary. She was thus invited herself also to belong to the holy family, in which in every heart Christ is spiritually born, so that they one and all gain a likeness to His mother in the spiritual reproduction of His being, and to His brothers and sisters in the reflection of His image. At the same time, the words of Jesus served to rectify that slight deviation from the main point which might be contained in the woman's words. Through the glorification of Mary, she was in danger of swerving from Christ, but especially from God's word in His mouth. And in so far as this possibility was near, she may really be regarded as a typical representative of the nobler form of Mary-worship of a later time. But if we consider her so, we already hear, here as in a type, a voice from the blooming time of the new Christian hierarchy, which is doing honour to the Lord with His mother in sensuous venera-

tion, whilst the old Jewish hierarchy is blaspheming the holy Man, and thereby also making of Mary a poor, troubled, distressed woman, who in the anxiety of the moment, full of bewilderment, is standing at a distance from her Son. Jesus again resumes the important and solemn discourse which had been stopped by the various and well-meant interruptions of women, by proclaiming to His nation a rebuking word of God.

Jesus' discussion with His opposers had already lasted some time. He had refuted each charge which they brought against Him, and turned it upon themselves. In the sight of the people, their cause for the present seemed to be lost; but they hoped to find a fresh opportunity which they might turn to account. For this purpose, as it would seem, they make use of an occasion entirely local. Mark tells us that there was such a great crowd of people assembled round Jesus, 'that they could not so much as eat bread' (iii. 20). Whether we are to understand from this, that there was no possibility for them to get to their own house, where they took their meals, or that they could not leave the place where the multitude was assembled, at all events, in such circumstances, an opportunity would arise, presenting to the mind of a Pharisee dwelling near, the thought, that he would ask the Lord to come into his house for a moment to take such a luncheon as might be partaken of about mid-day, either earlier or later. Jesus accepted the invitation. But He might be all the less disposed to trouble Himself about much attendance to ceremonies,—such, for example, as the pharisaical washing of hands,—because He was anxious, without loss of time, to resume His day's work amongst the multitude; added to which, no doubt, He had known all along what was the real object of this invitation. He saw that the circle of guests was composed of His deadly enemies, who had been invited with Him. They only wanted to lay hold on a cause of offence. Such a design He might at least have evaded by the scrupulous observance of a custom which, here at all events, did not appear to Him to be in its right place. But when He had at once, without any further ceremony, taken His place at the table, the Pharisee expressed to Him his surprise that He had not first washed. Jesus had, no doubt intentionally, quietly allowed this opportunity to occur, in order that out of the hearing of the multi-

tude He might hold up the mirror of truth before a numerous circle of His opposers, that they might see themselves as they were. Those who have thought that we must question the truth of this account, because otherwise Jesus would appear as one abusing the privilege of a guest, and delivering a bitter condemnatory discourse out of season, in a circle of fellow-guests, can hardly have understood the significance of the whole situation.[1] It is a matter of much doubt whether it was a regular entertainment which took place at all; at any rate, it was only a luncheon,[2] which, however inoffensive in itself, had been spoilt by the wicked design of His host, and of his like-minded guests. We can also perceive the great discordance of feeling that existed, from the excitement of the people. While Jesus is within with the Pharisee, an innumerable multitude assembled together before the house, so that they trode one upon another. Probably amongst this multitude there were many who were now anxious for the safety of Jesus in His adversary's house, and who were much disposed to make a demonstration. Jesus took advantage of the moment. He said: 'Now do ye Pharisees make clean the outside, namely, the outside of your cups and platters,' or in your eating and drinking. 'But the inward part, your heart itself, is full of robbery and wickedness. Ye fools, did not He that made the outside make that which is within also?' Rather, therefore, make up your minds at once to give forth entirely the plunder which is within you as gifts for the poor, and then both sides of your life (all) will be clean.[3] 'But woe unto you, Pharisees! for ye give tithes of mint, and rue, and all manner of herbs, but ye pass over judgment and the love of God. And yet this ye should place first: ye should do this duty, and yet not neglect the other.

[1] Schleiermacher, *Luk.* 181; De Wette, *Luk.* p. 67.

[2] This with the Jews was not the principal meal of the day, but a slight repast.—Tr.

[3] This expression, which, surely without foundation, has been taken by some in an ironical sense, cannot be understood as the recommendation of a sanctity consisting in mere outward works. Jesus requires of the Pharisees that they should cleanse themselves of all the plunder which defiled their inward part (the inside of their life). But this evidently contains a call to a change of mind, even though in form He puts it according to their way of viewing things; just as in the requirement which he makes of the rich young man, He treats him according to his own premises.

Woe unto you, Pharisees! for ye love to have the foremost place given to you in the synagogues, and to be greeted with obeisances in the market. Woe unto you! like covered sepulchres are ye, and men who pass over know it not.' Here the Lord was interrupted by a lawyer, who said, that by this accusation his profession also was dishonoured. Why should he think so? It might be said that he was excited, that he sympathized with the Pharisees, and therefore felt himself hit; and that, on this account, he sought to intimidate the Lord by accusing Him of attacking the profession of the lawyers. But there must have been a more especial reason at work to have induced the lawyer to represent himself as attacked. Listening with passion, he thought he had certainly understood that Jesus was attacking such details of their legal teaching itself; added to which, he really did recognise a characteristic of his profession in the whole of this condemnatory discourse. Jesus did not deny that against the lawyers also He had bitter reproaches to make. He now uttered a woe expressly over them, because they laid upon the people unbearable burdens, which they themselves would not touch with a finger; and because they adorned with monuments the graves of the prophets who had been put to death by their forefathers, that is, by the false expounders of the law in earlier times. Jesus even sees in this circumstance a proof that they concur in the deeds of their fathers. But how can He draw this conclusion? There certainly is an appearance of concurrent action in His statement of the case: The fathers have killed the prophets, the sons bury them. But this appearance is broken up if we remember that those fathers killed the prophets because they rejected them, whilst these sons build their sepulchres in admiring reverence. We cannot, however, imagine that Jesus meant to build an argument out of so merely outward an appearance. Therefore in the sentence, Ye build the sepulchres of the prophets, we must look again for a deeper meaning; and such an one it really has. It is just through their interpretation of the Scriptures that the scribes build the sepulchres of the prophets. They contrive that, with an appearance of the fairest decorum, the prophets should be despatched entirely out of the world, inasmuch as they deprive their words and writings of all force by an interpretation which, to all appearance, seems in the highest degree to honour the

prophets, whilst they are, so to say, burying the spirits of the prophets under the monuments of their own traditional ordinances. Upon this, Jesus proclaims to them in a prophetic form the judgment of God. 'The wisdom of God saith:[1] I will send them prophets and apostles, and some of them they shall slay and persecute. This at length will lead to the result, that the blood of all the prophets which has been shed from the foundation of the world will be required of this generation; from the blood of Abel to the blood of Zacharias, who perished between the altar of sacrifice (in the court of the priests) and the temple (the entrance to the sanctuary). Verily,' He added, 'all this guilt of blood shall be required of this generation!' Thereby He obscurely intimated that they would also kill Him, and thereby fill up to their condemnation the measure of their guilt of blood.

In conclusion, He sums up in an awful word His reproach against the scribes and lawyers: 'Woe unto you! ye have taken away the key of knowledge; ye have entered not in yourselves (into the temple of truth), and those who were about to enter in ye have hindered!'

Thus had the Lord solemnly pronounced against His adversaries. Even if, as according to Matthew, this declaration was repeated later in a more comprehensive form, yet we must presume that the substance of what Luke has imparted He really did utter on this occasion. The whole situation in which Jesus found Himself led Him to make such a declaration against the *Galilean* Pharisees, which He might certainly afterwards have repeated more at length against the Pharisees of *Judea*.

This caused the luncheon to break up in great excitement. The whole throng of guests gathered round Him. They pressed terribly upon Him. Each one brought forward a question which was meant to entangle Him into saying something by which they might accuse Him, and each one watched

[1] There is nothing at all surprising in the circumstance that Jesus should refer the fact relative to the Old Testament theocracy, of the prophets being killed, to the wisdom of God, which directs the course of this theocracy, and that in the full consciousness of the spirit of this wisdom, He should introduce it as speaking, and declaring how that it must so happen until the sufferings of the prophets should attain their perfect consummation.

and listened whether He would not let fall some word by which they might be able to ruin Him with the people.

But the people were thronging round the house in dense multitudes (Luke xii. 1). They were longing for His return; His friends, no doubt with agitated feelings, knowing that He was in a dangerous position. No doubt this intense feeling of the multitude kept within bounds the fury of Jesus' enemies. He now went forth again, and entered the circle of His faithful followers. The hour had now come when He might warn them aloud of the fatal career which the Pharisees were pursuing. They had hypocritically invited Him to a friendly meal, but ill had they entertained Him. From this He starts: 'Above all things, beware of such entertainments—of the leaven of hypocrisy, wherewith they will fain entertain you! But there is nothing covered that shall not be revealed (He added), nor hid that shall not be known.' Thus He now made known the hypocrisy of the Pharisees as He had experienced it within the house. The word that follows we must not confound with the similar one in the Sermon on the Mount. 'What ye utter in darkness shall resound in the light; what ye have spoken in the ear in closets shall be preached from the house-tops.' Evidently these words are strictly in accordance with the connected circumstances. It was also quite natural to the occasion that Christ should encourage His disciples, who now saw more plainly than ever the mortal danger which was hanging over them as well as over their Master, bidding them not be afraid of men. It is true, that in giving this admonition the Evangelist quotes the same words which have already appeared in the Lord's instructions to His apostles. We know not in what degree this relation affected that, or that this. That Luke does not always relate with historical exactness, is already shown in the fact that He inserts here, in the admonition to the disciples, Jesus' word respecting the blasphemy of the Holy Ghost.[1] Thus much is clear, that the Lord now encourages

[1] But even here the admonition is at all events so far connected with what goes before, that it serves to give a closer meaning to the saying of Christ: 'Whosoever shall deny Me before men, shall be denied before the angels of God.' There is, of course, He goes on to say, a denial of the Son of man which can be forgiven; but in the blasphemy of the Holy Ghost the denial of Christ is exhibited in its full consummation, and will be punished by complete rejection in the future judgment before the angels of God.

His larger and general circle of disciples not to be intimidated by the threats of His mortal enemies.

That the people in general still placed in Him unbounded confidence, is shown not only by the utterance of that woman who congratulated the mother of Jesus, but also by another voice from out of the multitude, which just at this juncture made itself heard. This voice was certainly as inopportune as possible. It interrupted the Lord's discourse yet more abruptly than the first; it proceeded from a much more worldly spirit of allegiance, and showed that Jesus not only had to suffer from His persecutors, but also from His enthusiastic but interested admirers. For a man stepped forward from the multitude with the request: 'Master, speak to my brother that he divide the inheritance with me.' Evidently this man considered Him as an all-powerful theocratic arbiter in the land; but he was certainly desirous of making use of this quality of Jesus to his own advantage in worldly matters, for the obtaining of his rights. Jesus expressed His astonishment at this demand: 'Man, who made Me a judge or an arbiter (executor) over you?' It is the astonishment of a genuine sense of what was due to the laws of the land. He could not be the temporal judge of these contending brothers, for they lived under a properly appointed system of jurisprudence. But also He could not be their arbiter or executor, because it would have been in that case necessary that He should be appointed by the other party also. The man therefore required Him to assume a position which had not been assigned to Him by the Father. Here also we see that Christ, all through, did not allow Himself, in consequence of any act of homage, to overstep His earthly limits, which for Him indeed were not a restraint, but a safeguard of His real life and mission. But the complainant also required Him to take at once his side of the question—to consider and to judge *his* cause with *his* eyes; and this must especially have aroused His displeasure. But, above all, Christ could not and would not allow Himself to be entangled in temporal and worldly affairs. Nevertheless, not even in this case did He remain without doing anything. He cast upon the quarrel the light of the religious spirit, in order to settle it radically. In any case, covetousness had a share in the dispute of these two brothers about the inheritance, even though the

complainant might really be the aggrieved party. Therefore Jesus uttered the admonition: 'Take heed, and beware of covetousness! For a man's life consisteth not in his having abundance'—it proceeds not from his plentiful supply of good things. This word contains an infinitely deep and searching thought. That it is abundant, belongs to the notion of abundance; just as it belongs to the notion of human life that one lives. Whatever therefore the man does not use, he does not need,—ay, and it may easily fetter, hinder, oppress him. At any rate, anxiety on account of it may become ruinous to him. Never can a plentiful supply procure life; but life will always find a supply for its actual need, because life is higher than its supply—the food which nourishes it. This declaration Jesus illustrated by the parable of the rich farmer, who, after a plentiful harvest, wished to build new barns, and then, after great cares and exertions, to give himself up to great feasting and enjoying of himself; and who was entirely absorbed in this project whilst death stood close before him. To this parable Jesus joins exhortations against heathenish anxiety. The Evangelist Luke gives this exhortation in a form which is derived for the most part from the tradition of the first Sermon on the Mount (vers. 22–32).[1]

After this Jesus returns to the main subject in hand, and continues to strengthen His disciples in this new conflict with His mighty enemies, which might have such dangerous results for them. He addresses Himself to His faithful ones, who would now very soon find that they were 'a little flock,' although they were as yet surrounded by thousands who held their Master in superficial admiration. 'Fear not, little flock,' He exclaims to these, the kernel of His discipleship, 'for it is the Father's good pleasure to give you the kingdom!' To you, then, it is already given. Therefore dispose of your superfluous store, and give it away in pious liberality. They must now no more

[1] [Yet what difficulty is there in this case, and in others, in supposing that our Lord on occasion said again what He had said before, in very nearly the same, and even in the very same words? We know that He did thus repeat *short* sentences in varying application. Those perfect words of His would bear repetition; and His infinite affluence of thought and language would set Him above that fear of being thought poor in resources which often hinders us from saying over again the same thing.—Tr.]

allow themselves to be burdened by worldly goods, like this admirer of Jesus who was entangled in a dispute about the inheritance. Rather they are to dispose of the superfluity which encumbers them, and impart it in charity. For a new time has come for them. With this meaning Christ further adds: 'Make to yourselves treasure-bags which wax not old, and obtain for yourselves an imperishable treasure in the heavens, which no thief approaches, which no moth destroys.' Thus again the account of this exhortation of Jesus attaches itself to the tradition of the Sermon on the Mount, and becomes one with it in the remark: 'For where your treasure is, there will your heart be also!' Next comes the word characteristic of the present occasion: 'Let your loins be girded about, and your lights burning.' In this condition the disciples of Christ are to wait for their Lord's coming. Thus, in a parable which we have before considered (Book II. iii. 11), Jesus now first made His disciples acquainted with the thought, that yet a second coming was to follow on this His first appearance. Peter certainly could not now have understood the deeper significance of these words, when He asked the Lord whether this exhortation to be in readiness for the coming of the Son of man was intended only for them, the disciples, or for the whole multitude likewise. He no doubt thought that Jesus was only announcing in obscure language His approaching public appearance as the Messiah; and it might have seemed to him as if the exhortation to hold themselves prepared was only a mysterious hint for the apostles, and not for the multitude at large. But Jesus answered him with the solemn parable of the faithful and unfaithful servants in the household of God's kingdom. This parable placed him with his question upon different ground. He is certainly to understand the parable as especially applying to the foremost servants in God's house. But he is also to know this, that with these everything depends upon the contrast of faithful or unfaithful in their office. Thus, therefore, the parable, as Jesus now more fully declared it in the discourse concerning the faithful and unfaithful servant, applied equally to the Pharisees and scribes as to the disciples. It can be applied as well to the Old Testament as to the New Testament economy and —— hierarchy.

Thus for the Pharisees Christ's word was a solemn judgment;

for His disciples it was a prophetic warning. And the word with which the parable concludes—'The servant who knows his lord's will, and yet does not hold himself in readiness, nor does his will, shall suffer many stripes,'—contains within itself the thought, that the higher a man is placed, the heavier guilt he may contract. But it is expressly stated that they also who know not the lord's will, but yet act in a culpable manner, will likewise suffer stripes, though comparatively only few; and this shows that the exhortation in its most universal sense was addressed indiscriminately to all who were assembled.

Once more Jesus then emphatically utters the maxim which should serve to enlighten those hierarchs, as well as warn His disciples against the errors of the hierarchy:—

From him to whom much is given, much will be required; from him to whom is entrusted much, will be required in the same proportion an (through usury) increased sum (περισσότερον).

Upon this He heaved a deep sigh. He was deeply moved by the thought of the judgment of fire, which, even to its full outbreak and its final consummation at the end of the world, must be kindled out of the infinite treasure of heavenly gifts which He was now bringing to humanity in His life, and out of the bad management of the same. He felt the loftiness of His calling—to cast fire upon the earth, to save, and judge, and glorify the world through a great refining fire; and the sacredness of this mission, a presentiment of His calling as Judge of the whole world, fired Him with ardour. And so He uttered the lofty word: 'I am come to send fire on the earth, and how do I wish that it were already kindled!' He uttered this word in the brightness and loftiness of the Spirit of God, wherein the redemption and judgment of the world is identical; or even in the highest heroic passion, in which love wholly kindles up in holy wrath, and wrath wholly melts away in sorrow. The word, What would I if that conflagration of the world were already kindled! is one of Christ's sublimest words. But well He knew that not until His crucifixion would this holy fire lay hold of the earth in the hearts of men. This assurance He distinctly declared when He said: 'I have a baptism to be baptized with, and how am I straitened till *that* be accomplished!' The time had now come when the thought of His approaching

death already filled Him with holy horror, and when He saw fit by mysterious intimations to prepare the disciples for that solemn mystery. But why did Jesus call the suffering which lay before Him a baptism? Because from the very first He well understood the significance for His life of John's baptism, because in it He had seen a prophecy of His death. To His view, the form of baptism was a consecration by death to the new life. Perhaps, also, He might have been led to the image of baptism by the image of the glorification of the world by fire. For the first purification of the world through the water of the flood has preceded the second glorification of the world which is to take place through fire, and between these two forms of the world's renovation there is an eternal connection. Thus, then, even Christ had to pass through the baptism of death before He was able to bestow upon the world the baptism of fire in the life of His pitying and judging Spirit. But the judgment which results from His agency both begins and consummates itself by a spiritual separation of the human race, a separation between the friends and enemies of Christ. This separation the Lord now proclaims. According to the Evangelist's account, the discourse which enlarges upon this thought repeats very similar expressions to those employed in the Lord's instructions to His apostles (vers. 51–53).

According to Luke, Jesus yet added to the multitude a solemn word of exhortation. He called upon them to consider well the signs of the time. This call is very similar to another which Jesus afterwards addressed to the Pharisees (Matt. xvi. 2–4); but the two must not be confounded. The people, He says, in general well understand the weather. When a cloud rises in the west, they know that a shower is coming; and when the south wind begins to blow, they know that an oppressive and noxious heat will spread itself over the country. Therefore He makes it a reproach to them, that they do not now remark the rising of the stormy cloud in the west, nor the commencing gust of a fatal simoom which will destroy the Holy Land. They ought speedily to set aside the fatal variance existing between them and Him, between the nation and its Anointed One, before they shall be overtaken by the judgment. The simile in which this exhortation is here couched, we also find in the Sermon on the Mount. It appears there to

'be more in its original place; but here too it is an appropriate expression to convey the warning against the coming judgment, with which Christ was bringing His discourse to a close.

According to Matthew (xiii. 1), Jesus still on the same day repaired to the sea-shore, and went with His disciples into a ship and taught them, whilst a multitude of people were still listening to Him from the land. We have already seen that Jesus had probably delivered several parables on a previous occasion (above, p. 4). But now Jesus was particularly desirous of instructing His disciples most of all through the parable of the tares among the wheat. Apparently the disciples, who now beheld the irremediable strife betwixt the Pharisees and scribes and their Master, were excited and in the highest degree annoyed. They found it difficult to understand such a disturbance of His work. The revilings of their enemies could not fail to have aroused their spirit; and apparently, in their bitterness and indignation, they were very much disposed to resort to some such violent means as zealotism might suggest. They would now be disposed to come as servants to their Master with the offer: Lord, if Thou wilt, we will weed out the tares! The Lord quieted them, and bade them be patient till the day of harvest. And because now the time was already coming when He with His work was to be outwardly surprised and seemingly swallowed up by the mass of His enemies, and by the profane temper of the world, therefore now also He was especially desirous of setting forth the parable of the woman who mixed the little leaven with the great mass of dough, in order to leaven it all through. But further, because now it was seen that but a few of them had heartily known and laid hold of the kingdom of heaven, and because for these few a time of the heaviest self-denial and self-renunciation was approaching, therefore they were also now able to understand the parables of the man who found the treasure in the field, and of the merchant who was seeking for goodly pearls, and found the pearl of great price. With the parable of the net that was cast into the sea, and gathered into itself both good and bad fish, which were separated on the shore, He next set forth, in conclusion, the theocratic judgment which was first of all to take place even now, at the end of the Old Testament economy, but which is to be looked for in its highest sense at the end of the New Testament time.

Thus the Lord led His disciples away from the danger of getting perplexed about the work of God which He had begun in Israel, or of entering on evil courses in fanatical resentment against His enemies.

We read nothing definite concerning the manner and way in which Jesus on this day, after the accomplishment of His day's worked, received and greeted His mother and brethren. It is however quite evident that Matthew (xiii. 53) makes the departure of Jesus from the sea to His own city to follow immediately upon the delivery of this last parable, or after the great day of His decisive conflict with the Galilean Pharisees.

We have already (II. iv. 9) given our reasons for believing that the account here given by Matthew, of the unfavourable reception of Jesus at Nazareth, must, according to the chronological position which Luke has given it, have taken place at an earlier period. But yet it is very possible that Jesus might now have repaired with His disciples to the mountain district of His own home, and even have entered Nazareth, without doing anything important in the place from whence He had previously been banished. Thus in the evangelical tradition this occurrence might have been blended with the earlier one so as to form *one* account. At any rate, Matthew leads us to suppose from his account, that at the conclusion of His day's work Jesus received His family without any reserve.

NOTES.

1. The view which we have obtained, by the combination of the Gospel accounts, of the great discourse in which Jesus came to an explanation with the Galilean Pharisees, not only does us the service of removing the unlifelike character which would attach to a fragmentary consideration of this occurrence, but it also does away with the real difficulties which are involved in our viewing it in any such light. For example, Ebrard's difficulty (p. 278) is removed, who imagines that this narrative concerning the family of Jesus (*οἱ παρ' αὐτοῦ*) cannot have reference to the mother and brethren of Jesus, wherewith also it is supposed that the family had still their permanent abode at Nazareth. Further, we are relieved of Schleiermacher's conjecture (*Luk.* p. 178), that Matthew might have confused the exclamation of the woman, Blessed, etc., with the

announcement of the arrival of Jesus' relations, in relation to which the 'critic' might so easily have come to the right solution, viz., by explaining the one circumstance from the other. And just so the numerous difficulties which De Wette finds in making out the internal connection of this section in Luke (see 69, etc.), and so on.

2. The hypothesis of lexical connection in the Gospels imagines that it has got a rich harvest in this portion of Luke (see Schneckenburger, *Beiträge*, p. 58; Strauss, i. p. 713).

3. This lifelike view of Jesus' discourse before us with the Galilean Pharisees likewise explains the fact, that Luke in particular brings forward many passages here, which in Matthew's Gospel we find in the Sermon on the Mount, in the instructions to the apostles, and in Jesus' denunciations of the Judean Pharisees (Matt. xxiii.). For as Jesus in the Sermon on the Mount, and in the instructions to the Twelve, had said much to His disciples respecting the Pharisees and the persecution which His disciples must expect, which at that time He could not give utterance to openly, so now this crisis, in which He was forced openly to break with the Pharisees, was a natural occasion for again repeating those utterances publicly, besides repeating some reproaches in their ears alone, and besides repeating also some portions of His instructions to the apostles to the wider circle of disciples whom it was now necessary to warn. And so likewise it might be expected, that in His concluding words to the Judean Pharisees, He would revert to some portions of His concluding words to the Galilean Pharisees. If therefore proper discrimination is applied in considering the relations of history, we are driven to expect that in general some of the Lord's discourses could not fail to be repeated in the manner intimated. But the Church's reminiscence of the Gospel history could not keep distinct the different discourses, which were fundamentally so alike, in the same way as it was able to do the different occurrences. Hence it is possible that the Evangelists may have introduced portions of earlier discourses into later ones, and the reverse. But certainly it is very remarkable, that even the same Evangelist could twice introduce similar utterances of Christ's; as, for example, Matthew, chap. xii. 33, again brings forward words which he has already in a similar form in the Sermon on the Mount (vii. 17, 18). But these were

just such words as, after that esoteric discourse with His disciples concerning the Pharisees, Jesus in a measure owed it to the latter to repeat to them. As concerning the connection between the two denunciations of the Galilean and Judean Pharisees, we must not fail to observe that the component parts of the discourse in Luke may be for the most part explained throughout from the circumstances of the moment. Especially does this apply to the figure (xi. 39) which compares the cleanness of the Pharisees to the cleanness of cups and platters, which they indeed keep outwardly clean (through careful washing), but with no reference to the insides, which are filled with plunder. And further, with reference to the tithing of small garden herbs, which were probably on the table at the meal. On the other hand, the words in vers. 43 and 44 might be taken from the discourse to the Judean Pharisees; and, according to that supposition, the words of the lawyer in ver. 45 would attach themselves to the accusation which Jesus made in ver. 42, and would thus be more easily explained. The rest, again, as far as the conclusion (ver. 52), closely hangs together in an especial degree. The passage which in Luke (xii. 2, etc.) reminds us of the instructions to the apostles in Matthew, has, with all its resemblance, peculiar points of its own. There, for example, we have, that two sparrows are sold for one farthing; here, that five sparrows are sold for two farthings,—an interesting feature thoroughly drawn from life. In the passage (xii. 22, etc.) which sends us back to the Sermon on the Mount, the ravens are specified, whilst there it is the fowls of the air. In the warnings against care, we find this word of difficult meaning, καὶ μὴ μετεωρίζεσθε; perhaps, lose not yourselves in too lofty a flight. An expression of great force and pertinence is contained in the advice (ver. 33): Make to yourselves bags which wax not old; and we should be disposed to refer this expression not exactly to the treasures which wax not old, but to the ever fresh capacity for receiving everlasting goods.

4. Concerning the Pharisees casting out devils, see Von Ammon, ii. p. 151. 'In the schools of the Pharisees a higher magic, as it was called, was taught by means of roots, exorcism, and solomonic incantations, which were supposed to drive out the demons, and to draw them out of the nose of patients.' (Joseph. *Antiq.* viii. 2, 5.)

5. Concerning the washings of the Jews before meals, see as above, Sepp, ii. 343. 'According to the inviolable rules of these bare formalists, every Israelite, if he ate as much as a piece of bread, was to wash his hands, turned upwards before eating, and downwards after eating, but always only so far as the knuckles if they did not wish to be again defiled. At a sacrificial meal, on the other hand, the hands were to be immersed. They were to go four miles to get some water, rather than become guilty of neglect in this respect. The man who did not perform these prescribed washings, but ate a morsel without washing, was in the eyes of the Jews as bad as an impure man and an adulterer, etc.'

6. In examining the difficult passages in Luke xi. 51, Matt. xxiii. 35, which speak of the innocent blood of the prophets which the wicked have shed, from the blood of Abel to the blood of Zacharias, we must certainly consider the passage in Luke as the more original one. We have, therefore, next only to decide concerning the person of the martyr Zacharias. Here we must first consider that Jesus speaks of a *specific* blood-guiltiness,—that with which mankind, in its malignity, has burdened itself in its hatred against holiness, namely, the guilt of shedding the blood of martyrs. Hence the line of martyrs very rightly commences with Abel; he was put to death directly on account of his piety. Secondly, it must be considered that Jesus speaks of *ancient* blood-guiltiness of this kind, *incurred in times long past;* and concerning these He declares that they have not yet been expiated, and hence that they would be increased, and in due time their measure filled up, by heavier blood-guiltiness of a like kind. On this ground it is surely clear, that in the person of Zacharias we must recognise that martyr Zechariah who is spoken of in 2 Chron. xxiv. 20. The juxtaposition of these two names is then explained by the fact, that the death of Abel is the first case, the murder of Zechariah the last 'prophet-murder of which mention is made in Holy Scripture' (Olshausen on Matt. xxiii. 35). But there is this difficulty, that 'that Zacharias was not a son of Barachias, as the Zacharias in Matthew is called, but the son of Jehoiada.' This difficulty has been explained in different ways. 1. That Zechariah had two fathers, a natural and a foster-father. But this is a mere hypothesis. 2. That the prophet Zechariah is

meant, since his father was called Barachiah. Only nothing is known concerning his murder. On account of the unsatisfactoriness of these and similar suppositions, some have thought they have found an explanation in a remark which Josephus makes (*De bello jud.* iv. 5, 4), that a certain Zacharias, the son of Baruch, was murdered in the temple by the Zealots. The remarks which Olshausen has made against this last hypothesis, which would suppose this Zacharias to be here meant, are sufficiently convincing. But we may besides remark, that it would destroy the whole train of thought in these words of Jesus, according to which the blood-guiltiness incurred in former times by the murders of the prophets was to be filled up in His own death, if we were to make a new, unimportant case of murder, after the death of Jesus, the final limit. And any evangelists who should have integrated the words of Jesus in any such way as this, certainly would not have understood them. With this last remark we might certainly meet many critics and expositors of our own time, but certainly not the Evangelists of the earliest times. We are consequently driven to another explanation. Olshausen explains the difficulty thus: 'Now there is nothing offensive in the supposition, that Matthew might have confused the name of the murdered man's father with the father of the Zacharias whose book we have in the canon of Scripture.' On the other hand, Ebrard suggests the hypothesis, that Zacharias might have been a grandson and not a son of Jehoiada, and that Barachiah stood between the two. He supports this view on grounds worthy of consideration (p. 325); [and for additional facts which lead to the same result, see Alford's note on the passage, or still more fully in Meyer.—ED.]

SECTION VIII.

ACCOUNTS GIVEN BY PERSONS RETURNING FROM THE FEAST, OF THE GALILEANS WHOM PILATE HAD SLAUGHTERED IN THE TEMPLE.

(Luke xiii. 1–9.)

Luke relates that, at that time, as Jesus was exercising His ministry, there were present some who told Him of a massacre

which Pilate had made of some Galileans, just whilst they were engaged with their sacrifices in the temple. He had mingled their blood with their sacrifices. To the Israelitish mind, there was something peculiarly horrible in this. The sacrificer who, just when he was himself presenting the atoning sacrifice, had to shed his own blood and life, might easily be regarded as a criminal peculiarly marked out by God. For in Israel real crime could not be expiated by sacrifice, it must be atoned for by death. And thus these narrators appear to have accused to Jesus, not Pilate, in spite of his deed of violence, but those Galileans; at least, the answer of Jesus shows that they were full, not of Pilate's guilt, but the guilt of these Galilean people.

There is nothing further known of this mysterious occurrence. It is, however, known from history, that Pilate was much addicted to deeds of gross violence in his government.[1] As, however, the disaster is here related to the Lord with the view of representing these Galileans as great sinners, and as the Lord addresses to the narrators so solemn a reproof, we are led to the supposition, that the whole communication of the tidings to Jesus was made with a malevolent design; nay, we might even go further, and suppose that the conduct of these Galileans in the temple had been in some way connected by these malevolent persons with the cause of Jesus.

When, in the summer of this year, the news reached Galilee that Pilate had just cut down some Galileans whilst offering their sacrifices, the intelligence seems to have been brought by travellers returning from a recent observance of some feast. Hence we may venture to conjecture that this occurrence took place at the feast of Pentecost in the current year.

But if about this time some sacrificing Galileans gave such offence in the temple that Pilate was induced to do this savage and summary execution upon them, it was no doubt through complaints made by the Jewish priesthood that he was induced to do so. For in all probability he only interfered to keep order in the temple at the request of the priesthood. But how was it possible for the Galileans to have fallen out so violently with the priesthood of the temple? Many causes might lead to this, but none would be more probable about this time than the

[1] See Winer, the article *Pilate;* Joseph. *Antiq.* 18, 3, 1; *de bello jud.* 2, 9, 2.

discord which had arisen between the priesthood and the enthusiastic admirers of Jesus in Galilee. Galileans of this sort might here have had to listen to imprecations against their honoured Jesus from the side of the priests; they might have had to hear words of excommunication, to endure the rejection of their sacrifices; and all this, in their excited and passionate mood, would be calculated to mislead them to commit acts of vengeance or of self-assertion.[1]

We will not carry out this supposition further. So much is clear, that the Lord severely cuts short these informants, who appear to be relating to Him the case of these Galileans with the view of making them out to be especial offenders who had fallen under God's judgment.[2] 'Think ye,' said He, 'that these Galileans were sinners above all other Galileans? I tell you, nay; but except ye repent, ye shall all likewise perish.' He means them to understand that the Galileans are even now almost ripe for judgment. But He feels Himself constrained to add the declaration, that the Judeans are in no better case. This fact also He illustrates by an example. About that time a tower had fallen down at Siloam[3] (perhaps a tower of the city-wall, which also encompassed the district of Siloam), and had killed eighteen persons. He makes mention of this disaster by asking: 'Suppose ye that these unfortunates were guilty above all men who dwell in Jerusalem?' And then again He repeated the declaration: 'Except ye repent, ye shall all likewise perish.' Upon this He related to them the parable of the unfruitful fig-tree, which we have already considered. Already, for three years, has the owner sought in vain for fruit from the fig-tree in the vineyard. Therefore he would fain cut it down. But the gardener intercedes for the tree. He prays the owner to let it stand one year more. During this year he will do all

[1] According to Josephus, *vit.* 17, the Galileans were very prone to insurrection; and he says (*Antiq.* 17, 9, 3; 10, 2) that frequent disturbances arose in Jerusalem during the time of the feasts. See De Wette *in loc.*

[2] Cf. Olshausen *in loc.*

[3] The district of the well of Siloam. 'From the *fountain* of Siloam Josephus also (*bell. jud.* 6, 7, 2) seems to distinguish τὸ Σιλωάμ as a particular neighbourhood.' Winer, *Lex.* ii. 538. From the passage respecting it in Josephus, it would even seem to follow that the lower town reached as far as the pool of Siloam, and even enclosed it as well. See above, Part V. sec. i. note 1.

he can with it; and if after that it yields no fruit, he says, then cut it down. Some would wish us to infer from this parable a four years' public ministry of Jesus.[1]. But from other expressions of Jesus, we include in the reckoning in this parable the ministry of the Baptist.[2] Therefore it was now the third year that God was seeking in vain for fruit on His fig-tree, the people of Israel. And Jesus felt that in fact the time of His death was already come, and with it the time of Israel's rejection, if He did not withdraw and intercede for the people. Through this intercession He gained for it yet another year of grace. This parable gives us a deep insight into the Lord's heart.[3]

SECTION IX.

A FRESH SABBATH CURE: THE WOMAN WHO WAS BOWED TOGETHER.

(Luke xiii. 11–17.)

We very soon find the Lord, in consequence of a fresh cure on the Sabbath-day, entangled in another dispute with His opposers. But this entanglement has a peculiar stamp. It seems to indicate more peaceful circumstances,—a period when Jesus was already working more in retirement; at any rate, a neighbourhood where they did not as yet venture to come forward against Him so openly. Jesus found in a synagogue, on the Sabbath-day, a woman who for eighteen years had had a spirit of infirmity, *i.e.*, a demoniacal disease. With her the evil did not consist in any kind of madness, but in her being completely bowed together, and in her discerning in this crookedness the

[1] Comp. Sepp, *Das Leben Jesu Christi* i. 193.

[2] Comp. p. 111.

[3] [An ancient interpretation is given in Cramer's *Catena*, which makes the three years refer to the three states of man, in Eden, under the law, and in the Christian era. But in the midst of this, one of those gems occurs which compensate for much allegorizing: '*κόπρια δὲ λέγει τὰ δάκρυα, καὶ τοὺς στεναγμοὺς, καὶ τὰς χαμευνίας, καὶ τὰς ἀγρυπνίας, καὶ τῆξιν ψυχῆς καὶ σώματος, κ.τ.λ.*'—ED.]

enthralling coercion of a demon, who did not permit her to raise herself up in any way, or even to look up. She was thus in the saddest sense bound; and it most deeply grieved and angered the Lord to see a daughter of Abraham in this pitiable form, or rather deformity, of demoniacal enchainment. His manner and way of healing her indicated the character of her disease itself. He cried out to her: 'Woman, thou art loosed from thine infirmity!' And thus He removed the spiritual evil. Then He laid His hands on her. And thus her bodily evil was immediately removed. She stretched herself up straight, and began to glorify God who had healed her. The ruler of the synagogue had no perception of the glory of this event, he only felt indignant at this cure on the Sabbath-day. But he, however, belonged to the timid country opposers of Christianity, and only ventured indirectly to reproach Christ by angrily storming at the poor people. 'There are six days for labour,' he zealously exclaimed: 'on those days, therefore, come and be healed, but not on the Sabbath-day.'[1] Jesus with good reason took to Himself the indirect rebuke, and cried out to him: 'Thou hypocrite! doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And this woman, who is a daughter of Abraham,[2] and whom Satan hath bound, *mark well* (ἰδού), these eighteen years, ought she not to be loosed from her bond on the Sabbath-day?' These words of Christ's put His adversaries to shame. But the assembled multitude were filled with great joy at the glorious occurrence, and at Christ's triumphant self-vindication.

[1] He only spoke according to the prejudice of the Jews at that time, which, where delay was at all possible, absolutely forbade the healing of the sick on the Sabbath, and an exception was only allowed when the danger to life was imminent. Tanchuma, fol. 9, 2. Periculum vitæ pellit Sabbatum, inquiunt nostri Sapientes: necnon circumcisio et illius sanatio. Verum inquit Rabbi Akiba: hæc est regula, quod vespera Sabbati fieri potest, non pellit Sabbatum. Sepp, ii. 334.

[2] De Wette (*Luk.* p. 73), on the words θυγατέρα Ἀβραάμ, makes the remark: *A notion of humanity characterized by popular narrowness!!*

SECTION X.

THE DEPUTATION FROM JERUSALEM WHICH TAKES THE LORD TO TASK ON ACCOUNT OF THE FREE BEHAVIOUR OF HIS DISCIPLES. JESUS' DISTANT MOUNTAIN JOURNEYS TO THE BORDERS OF THE PHŒNICIAN DISTRICT, AND THROUGH UPPER GALILEE TO GAULONITIS, ON THE OTHER SIDE OF THE SEA. (THE CANAANITISH WOMAN. THE MUTE. THE SECOND MIRACULOUS FEEDING. THE PASSAGE TO THE WESTERN SHORE OF GALILEE.)

(Matt. xv. Mark vii. 1–37; chap. viii. 1–10.)

About this time Jesus was formally called to account by a company of travellers from Jerusalem, consisting of Pharisees and scribes. This group have pretty much the appearance of a deputation; at least they appear to have come from Jerusalem to Galilee with the express object of questioning Him concerning a great offence, as they imagined, in the behaviour of His disciples. Their reproach ran thus: 'Why do Thy disciples transgress the tradition of the elders;—in this, namely, that they wash not their hands when they eat bread?'[1]

The Evangelist Mark here makes an explanatory note concerning the scrupulous care with which the Pharisees and the Jews in general, following the tradition of the elders, used to wash their hands before every meal. He mentions three kinds of washings: washings of the hands,[2] of the food which was brought from the market,[3] and of the service used for eating and the table—cups, pitchers, pots, even the boards belonging to the table.[4]

[1] In Mark it is: They ate bread κοιναῖς χερσί, that is, no doubt, with hands which according to the Levitical law were unclean, or common.

[2] πυγμῇ, with the fist. It was perhaps a part of the rite that the washing hand was closed, because it was apprehended that a hand washing open might perhaps defile the other hand, or be again defiled by it, after it was itself washed. In this case, the maxim would not seem to have held good: One hand washes the other.

[3] It is plain enough, that here *victuals* are meant which were brought from the market, and not that those *persons* who come home from market had to bathe themselves. See Olshausen *in loc.*

[4] See Von Ammon, ii. 265. 'The washing of the hands before meals was an universal custom with Persians, Greeks, and Romans.'

A commission coming expressly from Jerusalem to Galilee, in order to call the Lord to account because His disciples had neglected the customary washings, leads us to suppose, as we have already shown, that the offence had taken place in Jerusalem. Probably the enemies of Jesus waited for some time in order to see whether Jesus would not come there, perhaps to the feast of Pentecost. But He did not appear. At length it seems too long to them to wait until He shall come again to Jerusalem; therefore they come to seek Him in Galilee, and take Him to task, in order to ruin him here in His own home.

Jesus sternly put back the questioners by the counter-question: 'Why do ye also trangress the commandment of God by your tradition?' That they do act in a fine style (καλῶς, Mark, ver. 9), He proves by a striking example. 'Through Moses God gave the command, Honour thy father and mother; and He strengthened this command through the contrast, He that curseth his father or mother, let him die the death.[1] Ye, on the contrary, command,[2] that if a man shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited—and so on.' Jesus breaks off the sentence, perhaps to signify that they well knew what He meant to say, or that it was too horrible to give it open expression, or else that in its completion it was presented in different forms of expression.[3] There were Rabbins who held that the

[1] Ex. xx. 12; chap. xxi. 17.

[2] The *Corban*, *offering*, of Moses is identical in meaning with the קוֹנָם, *votum esto*, then in use; a word of interdict, by which the offerer pronounced himself wholly quit of an object, so that the thing was no longer at his own disposal. (Mishna in the treatise נדרים, de votis, c. 1, 2). If, therefore, an ungrateful child wished wholly to separate himself from his parents, he only had to say *Konam*, and then every gift of filial gratitude was already sequestered beforehand; just as the Polynesian islanders with a similar word pronounced themselves entirely quit of everything that they declare 'consecrated to the gods.' Von Ammon, ii. 266; see Lev. vii. 38. The children of Israel had already uttered the vow of sacrifice in Egypt, which they were now to fulfil in the wilderness. See Ex. viii. 25, 26. Comp. Sepp, ii. 347.

[3] In Matthew's account, the breaking off of the sentence (the aposiopesis) is doubtful, especially if we follow Lachmann's text. But in the Gospel of Mark this breaking off is very decided. It seems very appropriate to the historical scene which is represented: Christ is citing a rule laid down by His opposers. Comp. Winer, *N. T. Gramm.*

duty of children to honour their parents, according to the fifth commandment, was higher than all the other commandments;[1] 'but the sages declared also, that vows which were in opposition to this commandment were binding.' Thus there was already an incitement for Jewish sons, who were fanatically disposed, and also unmindful of their filial duty, to withhold from their parents the support which they owed them. Jesus expresses in strong language this tendency of their pernicious teaching: 'Ye suffer such an one to do nothing more for his father or his mother: thus have ye weakened God's commandment by your rules which *ye* have made; and ye make many such rules.'

Upon this He tells them that they are such hypocrites as Isaiah had, with perfect justice, described in the words:[2] 'This people honoureth Me with their lips, but their heart is far from Me. But in vain do they worship Me, whilst they teach as doctrines the commandments of man' (Isa. xxix. 13). 'This word,' He adds, 'applies to you; for ye put aside the commandment of God, and ye hold the tradition of men, the washing of your pots and cups, and the like.'

Jesus now returned to the multitude who witnessed this discussion, in order to set them free from their superstition with regard to those washings. 'Hearken all of you, and take it to heart,' He cried: 'not that which enters into the mouth can make the man common (unclean with respect to the purity of the holy community), but that which goes out of the mouth it is that defiles the man.'

This word was very strong, keen-edged, and many-sided, and it was intended by Christ in all its mighty bearings. Therefore it is quite appropriate that Christ should here conclude with that cry, with which He frequently called upon His hearers to seek themselves for the inferences which lay in some important saying, namely, with the cry: 'Who hath ears to hear, let him hear!' We can easily conceive that the Pharisees would take offence at this great declaration which Jesus had made. They had wanted to represent Him and His disciples as men who, in consequence of neglected washings, were already unclean; and it would agree very well with such a view on their part, that the discussion was taking place in some public

[1] Thus Rabbi Elieser. Comp. De Wette, *Matt.* 135.

[2] See Olshausen on this passage.

spot. But Jesus, with the words, 'That which comes out of the mouth makes the man common,' gives them to understand that such He now considers them, who have undermined the purity of the theocratic community by their commandments which adulterated the law; but especially by their malignant, homicidal speeches. But they might perhaps also so interpret His words, as if He not only did away with the rules of the elders in respect to washings, but also the laws of Moses in respect to the eating of the flesh of unclean animals. A direct abolition of this sort was certainly not now His intention. The discourse did not refer to these laws respecting meats, but to the washings required by the commandment of the elders. Even these Jesus did not mean at once positively to set aside; only He would suffer no restraint to be laid upon Himself and His disciples by their enforcement; and that on the ground that He had translated the Old Testament law in this respect also into the New Testament form. Just as His keeping of the Sabbath showed its New Testament character in this, that He did good on the Sabbath, so likewise He set forth the New Testament purity of the mouth in this respect, that He kept the mouth sacred as being the outlet to the heart,—that is, according to its spiritual importance,—instead of wishing to keep it holy as being the entrance to the stomach, that is, viewed sensuously merely, and symbolically in the Levitical sense. And because, according to its highest meaning, He fulfilled the law *of the consecration of the mouth*, therefore for Him the same law in its lower sense was set aside, but without thereby setting aside the various considerations which might impose even upon Him the law of love and forbearance. Thus for Him the law of meats was in the sanctity of the heart and the mouth; and in the same way was it also set aside for His disciples, in so far as they stood under the law of sanctification binding them to this holy life of Christ. Therefore, also, Christ was able in the most general form to express the antithesis: Not that which enters into the mouth defiles the man, but that which comes out of the mouth. He who received into his heart the second law of life, had therewith also received into his heart the spirit of the first, and was therefore made free from the letter of it. The application and gradual development of the principle

expressed was left to the training of the Spirit of Christ. But if we would ask, How could Christ before His death imperil a Mosaic appointment such as this? the answer is ready, that we have to think of His dying to the Old Testament theocracy as being a gradual process, which was to accomplish itself in several momentous steps. So soon, for example, as the Jewish government had declared itself against John the Baptist as well as against Him, He gave up the Old Testament baptism by receiving it, according to its essential import, into the presentiment of His death. Further, so soon as the Jews violated the Sabbath by lying in wait for His works of mercy on the Sabbath-day, He gave up regard for their sabbatical ordinance, and set forth the Sabbath in the rest of God, by which He was helping the miserable. Thus He is at the present time induced to allow the laws concerning washings and meats to go in abeyance in the declaration of the higher law of life, that the mouth and the life must be purified from the heart even as they are defiled from the heart. The crisis afterwards came, when He took leave of the temple declaring: This your house shall be left unto you desolate! Similar was the crisis when He had no longer an answer to make to the high priest. Thus we see how He dies to one element of the Old Testament economy after another, and this He does at all times whenever this economy is employed against His higher spiritual life, so that He is led to announce the higher law of life.

After Jesus, in the hearing of His opposers, had uttered to the people this comprehensive declaration, He withdrew with His disciples into the house which was then His abode. The disciples had remarked how much the Pharisees were offended at what He had last said. This circumstance quite engrossed them, and they called His attention to it. But Jesus answered them: 'Every plant which My heavenly Father has not planted shall be torn up by the roots.' By that He could not have meant the Pharisees, but no doubt their commandments He did mean. All mere commandments of men are plants which His heavenly Father has not planted. They are no plants of life which have their origin in eternity, which are rooted and which breathe in eternity, and are appointed for eternity. A *temporal* motive has produced them, in a *temporal* interest they find their vital nourishment, into a *temporal* curse they are

at length changed by their slavish admirers: in place of true, divine life, therefore, they have at length a *temporal* fate, in which they perish; they are rooted out. Then Jesus passed judgment on the Pharisees themselves: 'Let them alone! they are blind leaders of the blind; but if a blind man leads the blind, both shall fall into the ditch.' Once before in general terms Jesus had drawn this severe sketch; now He applied it directly to the Pharisees.

Even the disciples had not understood Christ's dictum. It seemed to them as a dark parable, at all events as a parable which they were obliged to ask to have explained. This induced the Lord to utter the reproof: 'Are ye so without understanding also?' He saw Himself obliged plainly to describe the contrast between what enters into the mouth, and what goes out of the mouth. The first is of a physical kind; it does not make its way into the heart of a man, but into the belly, and is at length cast out into the draught, which purifies the whole feeding process.[1] On the other hand, the latter, that which goes out of the mouth, is of a spiritual nature; it may defile the man,—namely, the evil designs of the heart perfecting themselves in words, crimes of every kind. These deeds in words, these 'adulteries, fornications, murderings, thefts, covetousnesses, slynesses, obscenities, malignant side-glances,[2] or defamations, railings, self-exaltations, foolishnesses: these defile the man and make him common,' so that he no longer belongs to the holy community.

This last conflict with His opposers seems to have made a great impression upon the Lord. The unclean spirit which is desecrating the Holy Land, which is defiling the chosen people, which now almost at every step is maliciously opposing Him,

[1] Καθάριζον πάντα τὰ βρώματα (Mark v. 19). The draught not only purges food as separating from it the unclean excrement, but it cleanses also the very excrement of food itself. For that which is in its right place, in its proper relations, is clean. Thus the cloaca secures the ideal character of the lowest function of nature. It is the last καθάριζον in relation to food, which does away with all impurities which may have come into combination with it—a strong contrast to the καθάριζον of pharisaical ordinances.

[2] The evil eye, which is still so much talked of in the East, is only meant here in a figurative sense, as it works in words of malignity. See Sepp, ii. 348.

and breathing upon Him with its impure breath, drives Him back close upon the borders of the heathen country, as if it would fain drive Him into the heathen world. He immediately quitted His present place of abode, probably an abode belonging to some friends in the highlands of Galilee, and withdrew (ἀνεχώρησεν) from the snares of His enemies, wandering with His disciples far away through the mountains in a north-westerly direction, as far as the borders of Phœnicia. Here, at the extreme limit of the Jewish land, He would fain rest Himself for a while in profound solitude, and reflect upon His further progress in a country in which nearly every way and path were closed against Him by enemies.

Elijah also had once wandered into Phœnicia, when he was no longer able to find a resting-place from his enemies in the Jewish land. Jesus remained just inside the Jewish borders. He here chose out a lonely abode, where He would fain have been hid for a while from all the world. But in this He could not succeed. A heathen woman, of the original Phœnician (Syrian) stock,[1] and thus to the Jewish mind an unclean Canaanite, but apparently a Greek in point of language, whose little daughter was tormented by a demoniacal malady, heard of Him, and crossed the borders to seek for Him. The keen sagacity with which need here scents out and finds her Saviour is of infinite, quite indeterminable magnitude. In various ways she might have heard something of the importance of Jesus. In her miserable plight, the maiden herself, in some bright moment, might perhaps have found out the Helper and described Him to her mother. But there was no need of that here. 'Jesus could not be hid,' the Evangelist emphatically says. She seems first to have met with Him when He was walking about with His disciples. Imploringly she cried to Him from afar: 'Have mercy upon me, O Lord, Thou Son of David!' and moaned out to Him her daughter's terrible suffering. Jesus walked on without answering her. It must have been hard for Him to allow the woman's wail to die away un-

[1] Comp. Olshausen *in loc.* [It is very well brought out by Archer Butler, in his sermon on the Canaanite mother a type of the Gentile Church (*Sermons* i. 210), that this woman embraced in her single person every great division of the then known Gentile world, considered as to position relatively to Israel: of Tyre and Sidon, a Canaanite, a Syro-phœnician, a Greek.—Ed.]

heeded. But even the strongest of His feelings—His compassion—was overruled by the consciousness of His temporary condition of limitation, restrained by the inward law of His mission and His pure self-determination. We have no right to say (as some do) that Jesus was at first not willing to help the woman, and that His intention was afterwards changed gradually through her importunity and her perseverance, in which He recognised a sign from His Father.[1] For how could He have first precipitately formed the intention of not heeding the solicitations of the woman, and then have broken this intention? Thus much is true, that it was not at once certain whether, according to the theocratic relations, it would be possible for Him to help the woman, and that He waited for the unfolding of this certainty, because He could not be precipitate in either consenting or repulsing. As the heathen woman first found Him and cried out to Him, she was not such as He could help. She must first go through a course in her mental life; she must, in susceptibility for the blessing, become a Jewess or a Christian before He could bestow it upon her. With what dull heathen notions must she have first used this address, which she had got from the Jews: *Lord, Thou Son of David!* For if in this cry there was an admixture, a shrill sound of heathen superstition, then even on this ground Jesus could not at once yield to her. At any rate, a development of spiritual life must take place in this heathen's heart before Jesus could extend to her the help which took for granted theocratic faith.[2] Moreover, in the disciples also a higher state of mind must be consciously awakened before Jesus could yield to the woman's desire (see vol. i. p. 79). Jesus had gradually unfolded His spiritual freedom in Israel to such a point, that He was on that account almost considered as outlawed by the hierarchical party. And now a case had arisen when, in consequence of *one* cure of a child in a heathen land suffering from bodily disease, He might be in danger of losing even the confidence of His disciples. At all events, therefore, He must first be sure of His disciples before He could help the heathen.

[1] See Stier, ii. 287, etc. His argument, on the other hand, in opposition to the usual supposition (p. 286), that the Lord only desired to prove the woman, is perfectly just.

[2] See Von Ammon, ii. 275.

So He walked on in silence, waiting to see in what measure His Spirit would stir in the hearts of His disciples, and in what measure, influenced thereby, the spirit of Israelitish faith would develop itself in the heart of the woman. And He did not wait in vain. The disciples came round Him and begged Him to dismiss the woman, to administer help to her. They certainly do not seem to bring forward the highest motive when they add: 'for she crieth after us.' But it does not follow from these words that they merely wished to be freed from the troublesome outcry.[1] Rather, they seemed to be struck by the power, the earnestness, which was contained in her cries, and to expect that they would not cease until help came. Their hearts were all moved by the piercing call for help. And whilst they considered this call for help as a sufficient reason why she must be helped, they thereby declared, with beautiful naivety, that they no longer saw any national or religious hindrance in this case. Through this intercession of the disciples the woman was, so to speak, recognised as an Israelite, who had become so by virtue of her persevering prayers, and as admitted into the true Israelitish communion. There was now no longer any hindrance on the part of the disciples. But as touching the heathen woman, she had yet to justify the faith of the disciples; therefore Jesus declared to them: 'I am only sent to the lost sheep of the house of Israel!' In the mean time she had overtaken the lingering party, and then she threw herself down at Jesus' feet, saying, 'Lord, help me!' Upon this, Jesus put her to the trial by uttering the severe word: 'Let the children (of the house) first be filled. For it is not meet to take the bread which belongs to the children in the house, and throw it to the dogs.' In this sentence, so marvellously made up of a rough shell and a sweet kernel, a bitter, proud heathen heart might have heard nothing but the utterance of a hard and narrow-minded national pride;[2] but so likewise might a humble, pious human heart have heard in it an utterance of the Saviour of the nations. And yet the word had not a double

[1] This motive in the disciples' speech Stier brings too prominently forward (ii. 285). But his remark is very striking: 'Here is appearance against appearance: the merciful Master appears unfeeling, and the disciples appear more merciful than He, though they think as much at least of themselves as of the petitioner and her sorrow.'

[2] As some 'critics' of our own time have proved in their own case.

meaning, it was only ambiguous: *a simple theocratic* word, full of *Christian* spirit under a *Jewish* veil. In its simple, original import, the expression declared that there existed an economical relation between Jews and heathen, appointed by God, which He must not disregard. By the law of this economy He must give the bread of the house to the Jews as children of the house, and had no right to take it away from these in order to throw it to those who had no right, or at least less right to it, such as were found in every household in the domestic dogs.[1] If the woman had doubted the *faithful original import of this figure*, if she had heard with an untrue ear, she would have understood in these words of Jesus a chiding, and even an insulting denial. But she heard with a truer ear, and she was no doubt helped to do so by the peculiar tone of the words of Jesus. Who can say with what a drawing power of the Spirit He may have spoken these words? And so, indeed, in the harsh expression she heard a word of Christ's.[2] She gave the word the boldest application, which could only have been suggested to her, in her extremest need, by faith or by the Spirit of God, turning it into a promise. '*Truth, Lord!*' she said; by this expression rejecting the harsh appearance of Christ's words, but assenting to their true meaning. And with the same refined logic of the heart, at once assenting and refuting, she continued: '*and so assuredly the dogs also* (*καὶ γάρ*)[3] eat of the crumbs which fall from their masters' tables.' She thought that a house rich enough to keep dogs at all, or call them by endearing names, must also provide for the dogs with the rest. She thought that the juncture was come when the children of the house were already filled to satiety, even if she did not know that they were really beginning, in the worst sense, to grow tired of the bread of Jesus; a circumstance to which, probably, the word of Jesus had alluded. She did homage to the Lord and His disciples as her spiritual masters, and delicately declared that

[1] See Neander on this passage.

[2] [Hers was trust 'manifested, not in believing what the Lord said, but in disbelieving it, when, in its *apparent* sense, it contradicted her views of God's character, and tended to shake her confidence in Him, by representing Him as careless about her sufferings, and indisposed to relieve them.' Bishop O'Brien's *Ten Sermons on Faith.* The use he makes of this instance of faith is one of the most striking portions of his rich volume.—ED.]

[3] ['For indeed.'—TR.]

she considered it would be only a crumb from His fulness for Him to help her. We should but little understand either the woman or the Lord, if we supposed that by this word she humbled herself to be a self-castaway. She understood the spirit of Jesus' words, which kindly and earnestly rebuked in her the heathen world and Heathenism; and she with lowly obeisance allowed their truth.[1] But with as much power of faith as humility, she seized hold of the hidden promise contained in the words, and so adroitly did she draw that promise out, that it almost seemed as if she had obtained a claim against Jesus, as if she had prevailed against Him in argument. But, in fact, she had only thereby interpreted the very sense of His own very word. Otherwise Jesus would not so joyfully have acknowledged her interpretation, but would have disclaimed it as a misinterpretation. Those who imagine that she conquered Him in His will, must at the same time, likewise, assume that she imputed to His words a 'deeper meaning' than they originally possessed.[2] But instead of that, He recognised His meaning and His Spirit in her words, and therefore also the will of His Father that He should help her. With astonishment He exclaimed: 'O woman, great is thy faith; be it unto thee EVEN AS THOU WILT.' When she returned home, she found her daughter exhausted, but healed, and lying on the bed; the last and decisive paroxysm was therefore already over.

It is indeed a fact of divine greatness and of marvellous tenderness, that Jesus helps the first Canaanitish woman by allowing Himself to be *apparently* overcome by her *in argument* as well as by her *perseverance*. Thus the apparent unkindness was gradually changed into the tenderest kindness; and He allows the severe humiliation of the heathen woman to be followed by a sublime manifestation of His own humility.

It was probably the publicity given to this occurrence that induced Jesus at once to leave that neighbourhood. He determined now again to direct His course towards the Galilean Sea. But He first travelled farther north, and in this journey

[1] 'She does not humble herself before a man, but before Him in whom —in any case, whatever she might understand about His person—*God is revealing Himself to her feelings.*'—Neander.

[2] The 'critics' (so styled) must needs even suppose that the woman as well as the disciples so worked upon the Lord, as to carry Him further than He otherwise would have gone.

passed through a portion of the Sidonian territory.[1] The Lord had just witnessed the faith that was ripening for Him in the heathen world. We may therefore venture to believe that He wanted to hold a silent fore-celebration of His future spiritual entrance into the heathen world; in silence to tread, in childlike delight to greet, His future dominion. He also, no doubt, felt how desirable such a previous acquaintance with heathen places and roads would be for the disciples. But the rapture of hope with which He would cross the borders of Judea would certainly be intimately blended with sorrow for His own nation. From the district of Sidon He turned eastward. Mark says that He now 'passed through the midst of the borders of Decapolis.' Now Decapolis certainly lay for the most part to the east of the Jordan and the Sea of Galilee. But this undefined region not only stretched itself in an easterly direction, but also to the north, beyond the borders of Judea. 'It consisted, in the main, simply of places of which the Jews, after their return from the captivity, could not again obtain possession, and which therefore, although properly in Palestine, remained with the heathen. They maintained a peculiar municipal government, and were politically allied amongst themselves, on which account they were also a sore in the eyes of the Jews' (Sepp, iii. 2). It followed from this origin of Decapolis, that it stood in political alliance with cities outside of Judea. Now if, according to Pliny, even Damascus belonged to Decapolis, and according to Lightfoot (supported by passages of the Talmud), Cesarea Philippi, we may surely, under the 'borders' of Decapolis, take in also the high land round the sources of the Jordan. We are also led to this by Mark's description. Since Jesus traversed the Sidonian territory from south to north in order to return to the Sea of Galilee through the midst of the coasts of Decapolis, He must have proceeded in a sweeping semicircle through the mountain wastes and valleys at the foot of Lebanon and Anti-Libanus, past the snow-covered summit of Hermon. With the feeling of one banished from His home it was, He dived into the solitudes of this region. His spirit was already occupied with the end which lay before Him. It became more and more clear to Him that the world would thrust Him out

[1] Lachmann follows the strongly authenticated reading: ἦλθεν διὰ Σιδῶνος. [So Tischendorf, Alford, Tregelles, and Meyer.—ED.]

from its fellowship, that for the world's salvation He must give His life. So soon, however, as He again approached the abodes of men, He was soon recognised. At a certain place one deaf and dumb was brought to Him; a man who could not hear, and could only unintelligibly stammer instead of speaking.[1]

This man does not seem to have belonged to the class of demoniacs. Jesus led him to a retired spot, probably in order to avoid observation. Mark relates to us the way and means by which He dealt with him, and how He opened his hearing by the command: '*Ephphatha; Be opened!*' He forbade those who were about the healed man to speak of the deed; but this was in vain. Here in the lonely, mountainous, south-eastern part of the country, where it bordered upon Jewish ground, and where His deeds were as yet but little known, especially by the heathen inhabitants of this region, there was created an extraordinary astonishment even at this single, comparatively small miracle. He makes all things well again! was the exultant cry of the people. They began to flock after Him. Far and wide spread His fame, from far and wide came the people (*τινὲς γὰρ αὐτῶν μακρόθεν ἥκουσι*). Thus He came at length to the scene of His earlier labours in Gaulonitis. There is no great ground for supposing that His present place of abode was much farther south than the earlier one. Here, as usual, the multitude brought to Him sick people of every description,—especially lame, blind, dumb, and maimed. But already many were so accustomed to His works of healing that they made use of but little ceremony in their applications to Him. Matthew says that they cast the sufferers down at His feet, and He healed them. But again and again did the ever-fresh divine works of Christ overcome the stupidity of the people, and constrain them with astonishment to glorify God.

This time the Lord's intercourse with the people lasted three days. It was as if He with His people, and His people with Him, in unbroken and blessed communion, had forgotten the world in the deep solitude of the wilderness. At the end

[1] Olshausen thinks that it was only on account of his deafness that he could not speak plain. But Mark not only remarks that his ears were opened, but also that the string of his tongue was loosed. Sepp has confounded this man with the demoniacal deaf and dumb man whom we meet with earlier (ii. 356).

of the third day He determined to dismiss the multitude. But as their time for departure drew near, He was seized with pity for the people, who were again in danger of sinking from hunger on their way home. Therefore He once more invited the people to be His guests and partake of His miraculous food in the wilderness.

This miracle has some resemblance to the former one. The situation is at least nearly the same. The crowd of people who surround Him is here again very great. The feeding is a miraculous one, performed with but slender means; and after the meal a considerable quantity remains over, to be gathered up in fragments. What has caused most surprise in this matter is, that a similar conversation between Jesus and His disciples precedes this meal to that which preceded the former one, and that the disciples appear now to be just as much at a loss as then. But if we realize to ourselves how the Lord performed that first miracle only in the element of a heavenly frame of mind to which He raised the assembled multitude of His guests, that He blessed the bread with the power of His divine life, and increased it through the blessing of His love (see vol. ii. 140), we shall understand how that the disciples might be tempted again in a spirit of doubtfulness to take into account the means required, and to feel a lively concern for the success of so apparently hazardous an undertaking. Just because they did not know whence on the first occasion had come all the bread and all the festive joy, therefore they saw nothing but difficulty in the proceeding, for which they were now made answerable with Him, since they had invited the guests. But the Lord's will was law to them, and their co-operation in the matter shows that in the decisive moment they trusted to Him for everything. Certainly, however, we do not find here nothing but a mere feeble reflection of the first feeding; on the contrary, there are considerable differences apparent between the two miracles. The time is decidedly different. The guests this time remained three days with Jesus; the first time, only one day. This time the supply of bread which Jesus and His disciples had was greater than at the first time—seven loaves and a few fishes, whilst the first time the number of the loaves was five. On the other hand, the number of the guests is smaller, namely, four thousand besides women and children; the former

time there were a thousand men more. And whilst then twelve baskets (κοφίνοι) were filled with the fragments that were left, now there were only seven (σπυρίδες).[1]

These characteristics carry with them a high degree of historic simplicity and truth. It has been justly remarked, that an embellishing or myth-constructing representation would never have been content to make the second feeding follow the first in this less brilliant form.[2] But this the spirit of evangelical truthfulness was really able to do. For the Lord did not want to unfold a new splendour, but to do His work of compassion on the hungry multitude, who were in danger of famishing.[3]

The crowd of people whom Jesus had now fed appears in a different aspect of character from that former one. This had in part flocked to Him from the mountains of the north-eastern boundary of the land. That crowd, on the other hand, came for the most part from the maritime towns of the Sea of Galilee, especially from Tiberias and the neighbourhood, and there was much excitement and enthusiasm amongst it. Therefore on that former occasion Jesus could with difficulty withdraw Himself from the multitude. Now, on the contrary, He is able quietly to get into a ship with His disciples and depart. They traverse the length of the sea in a slanting direction, and at length landed in the coasts of Magdala or Dalmanutha. Of the situation of Dalmanutha, nothing is further known. Probably it was a village or spot in the neighbourhood of Magdala. It is remarkable that the Lord does not land now at Capernaum; probably He avoided that much-frequented landing-place, because He knew that at this time the hierarchy were

[1] Certainly the circumstance that Paul (Acts ix. 25) was let down by the wall ἐν σπυρίδι seems to lead to the supposition that σπυρίδες were a larger kind of baskets. See Stier, ii. 292.

[2] See Olshausen on this passage. What Strauss (ii. 189) says to the contrary does not do away with the weight of Olshausen's remark; rather he here himself departs from the pure supposition of its being a mythical account, in order to find standing-ground against his opponents.

[3] [That this applies to all Christ's works is admirably shown by Ewald (*Gesch. Christus*, pp. 229-231). His deeds were not arranged and executed in order to prove His Messiahship, but, though fitted to do this, were themselves called forth from His compassion and sympathy. They proved His Messiahship the rather because they were so purely and simply deeds of love. —Ed.]

everywhere lying in wait for Him. The voyagers intentionally hove-to at an unfrequented landing-place between the two comparatively small places, Magdala and Dalmanutha, which were situated towards the south of the sea. Hence arose a wavering in the tradition, Matthew describing the place of landing as being on the coasts of Magdala, and Mark in the neighbourhood of Dalmanutha. Their specification seems to be perfectly exact. The landing took place in the neighbourhood of Dalmanutha, in the region of Magdala, whose district probably embraced likewise the smaller place of Dalmanutha.[1]

NOTES.

1. In elucidation of the circumstance that the Pharisees came from Jerusalem to Galilee in order to call Jesus to account, Von Ammon (ii. 264) makes the following remark: 'The sect of the Pharisees was, as is well known, predominant, as regards numbers, in the Sanhedrim of the capital, and kept up a close connection with the synagogues dependent on Jerusalem (Acts ix 2). Delegates therefore from that authority industriously visited the provinces, and were especially watchful of those teachers who deviated from the principles of Pharisaism, at the head of which principles the dogma of tradition stood foremost.' This, no doubt, is what is referred to in Acts xiv. 19, chap. xv. 1.

2. Not only unconsciously, but with the most distinct consciousness, did the Rabbins exalt their institutions above the law of Moses. In the Talmud it runs thus: The words of the scribes are more excellent than the words of the law; for the words of the law are both difficult and easy, but the words of the scribes are all easy (easily understood). See Sepp, ii. 345. 'He who occupies himself with the Scriptures—so we read in the treatise Bava Metzia—does something indifferent; he who studies the *Mischna* deserves praise; but he who concerns himself with the *Gemara* does the most meritorious thing of all.'—*Ib.*

[1] Olshausen (ii. 193) erroneously removes these places to the eastern shore of the sea. Von Ammon, on the other hand, just as erroneously places the scene of the second miraculous feeding on the western shore (ii. 223). [See Thomson's possible discovery of Dalmanutha in Dalhamia, on the western shore, south of Magdala: *Land and Book* 393.—ED.]

3. Concerning the way in which Strauss (i. 531) treats the account of the Canaanitish woman, Ebrard has expressed himself severely, but appropriately. See his work, p. 336.

4. Concerning the way in which 'criticism' treats the similarity between the first and second miraculous feeding, the above-mentioned author has enlarged in a humorous manner. Comp. also Hug's *Gutachten* ii. p. 68.

SECTION XI.

THE PUBLIC ATTACK MADE UPON JESUS AT MAGDALA, AND HIS RETURN ACROSS THE SEA TO THE HILL COUNTRY OF GAULONITIS. THE HEALING OF A BLIND MAN AT BETHSAIDA. PETER'S CONFESSION, AND PETER'S SHRINKING FROM THE CROSS.

(Matt. xvi. Mark viii. 11–ix. 1. Luke ix. 18–27.)

The caution with which Jesus landed on the western coast of the Sea failed of securing to Him a safe return home among His Galilean followers. Hardly was His arrival known before He was encountered by a larger group of opponents, who sought to obstruct His path by making the requirement, that He should give them that sign from heaven which was looked for to mark out the Messiah. When the Jews at first required of Him 'a sign' to accredit His mission, the demand was made in that general form, without any more definite specification (John ii. 18). But the second demand of the kind is characterized in such a way as being plainly enough the demand for the first time of a sign *from heaven* (John vi. 30). Another requirement of this more special kind was made after He warned His adversaries against the blasphemy against the Holy Ghost (Matt. xii. 32). The one before us is therefore the third instance of this specific demand. The Israelites found certain passages of prophecy,[1] *containing the intimation of a change which is to take place in the cosmical condition of the*

[1] Dan. vii. 13; Joel iii. 3. Stier (ii. 297) is of opinion that these passages do not speak of any miraculous Messianic signs in the heavens. But it is plain from the context that nothing else can be intended.

world, but only as the result of the completion of Christ's work.[1] Taking these passages literally, they expected that the Messiah would, at His appearing, give a signal of His coming in the vault of the sky, or in the air at some elevation above the earth. Now Jesus had plainly enough given men to understand that He was the Messiah, even if He had not expressly said so. They therefore required of Him the sign from heaven as His authentication. And just as a person who is regarded with suspicion may have his passport asked for, in different parts of a country, six times one after the other; so might the adversaries of Jesus, proceeding upon their superstitious views, demand of Him again and again His credentials in the form of a sign from heaven. This demand was, at the same time, also always a temptation for Jesus: a temptation either distinctly to declare that He was still the Messiah, even though He did not give them this sign; or else to let fall some word upon which His opponents would have been able to found the inference, that He made after all no claim to be regarded as the Messiah. So that the Evangelists have reason to remark that *they tempted Him* in making this demand.

On the occasion of His gainsayers encountering Him with this renewed requirement, Mark tells us He sighed deeply in His spirit. He understood the critical significance of the occasion. He must no longer remain in Galilee. Galilee was rejecting Him.

We are to reflect on the significance of the fact, that the Pharisees had already been able to join with their opponents, the Sadducees (who in Galilee were especially represented by the court party, the Herodians, Mark v. 15), in common hatred to Jesus, and that this confederate hostile power was prepared, immediately upon His landing, to confront Him publicly with a categorical demand, which should decide His position in the eyes of the people;—the whole looking as if at that place a watch had been established against Him.

We can hardly suppose, however, that that deep sigh of Jesus was drawn forth merely by grief at the outward circumstance, that His beloved Galilee was now being torn away from Him by those who were the rulers of the country. Rather in this outward event He saw the internal, hypocritical hardness

[1] Matt. xxiv. 30.

of heart with which these men pressed upon Him for the sign from heaven—the sign of that highest and most glorious appearing of His, when He should come to judge the world,—whilst they were contemplating no other object than His destruction. Nevertheless this monstrous consistency in malignity had no power to perplex Him even in this crisis of His ministry. He felt the whole misery of the dreadful blindness of these men, and forthwith drew a rapid sketch of it. 'When it is evening, ye say, Fine weather (to-morrow)! for the sky is red. And in the morning, Stormy weather to-day! for the sky is red and lowering. Ye hypocrites! the face of the sky ye know how to judge of, but not the signs of the times.' They deemed that they were able to interpret the signs of the real heavens and were therefore prophets; because they were practised in interpreting the signs of the external heavens, and were thus practised prophets of the weather. Nevertheless they were not acquainted with the signs of the true heavens, because they knew not how to interpret the signs of the changing times in those human relations with which they were themselves mixed up. At the evening of the old dispensation the sky had adorned itself with a beauteous evening red in the appearing of Christ; but these weather-prophets had remarked nothing; none of them had called out, Fine weather! The sky was beginning to redden loweringly in the dawn of the new dispensation: nevertheless these weather-prophets had no foreboding of that mighty storm of judgment which was approaching them. It is as if the Lord would say, 'O ye —— and a sign from heaven!' And with that same definiteness with which they were repeatedly requiring of Him the sign from heaven, He was again giving them the assurance that they were an evil and adulterous generation—a generation, that is, fallen into the positive heathenism of apostasy; and that there should be given to them only such a sign as was proper for heathens, the sign of the prophet Jonah. If they had been at all minded to reflect upon the mysterious sign of Jonah's deliverance from the depths of the sea, they would have gained that apprehension of a suffering Messiah which was at present wholly wanting to them.

After this declaration Jesus immediately turned away from them, and with His disciples crossed back again to the eastern

coast. He felt that it behoved Him now, in the safe retreat which that neighbourhood offered Him, to prepare not only Himself, but also the more intimate of His disciples, for the approach of His death.

This voyage had an extraordinary solemnity of meaning: it was sailing away into banishment and excommunication.[1] The disciples also could not help feeling this. With sorrowful looks, we may suppose, they could at this time, under that lowering morning sky of the new era, whose cloudy red presaged storm, sail along by Capernaum, where they had their home, and gaze back upon the town, which would now seem to them vanishing away in the distance, as if it were for them now wholly lost. Nevertheless they bravely stood fast: they forsook all and followed Him.

As they were approaching the farther shore, Christ of a sudden addressed to them the solemn warning, 'Take heed and beware of the leaven of the Pharisees and of the Sadducees,' or 'of Herod!'

This utterance opens to us a glimpse into the depths of His soul. When the children of Israel went forth out of Egypt, they behoved to put away and to leave behind all leaven, and to celebrate their departure with unleavened bread. Whosoever kept and ate leavened bread was to be cut off from his people (Exod. xii. 15–17). In this view, the leaven betokened the principle of contamination and overpowering corruption; and the prohibition was a symbolical declaration that the Jews should bring no contamination of Egyptian corruptions with them to Canaan (comp. 1 Cor. v.).[2] No doubt the word of Jesus has reference to this prohibition. His journey over the sea was to Him as a journey forth out of Egypt; so clean separated He felt Himself to be from fellowship with the heathenism of Pharisees and Sadducees. He had the feeling on His mind that the real, great Passover, the time of His death, was drawing near. But at the same time He was deeply saddened by the thought, that His disciples unconsciously were yet carrying away with them a leaven of pharisean and sadducean sentiment, par-

[1] Von Ammon (ii. p. 285) considers it probable that 'economical occasions—fishing or traffic—had made this voyage necessary.'

[2] Comp. Stier, ii. 301.

ticularly in the heart of Judas. He saw clearly that they were not yet clean separated from the contaminating corruptions of their enemies, their Chiliasm and their hypocrisy; and hence His warning. But the disciples did not understand the mysterious word. They conferred among themselves, 'What can He mean?' At first they thought that the word was to be taken literally; that their Master forbade them thenceforward to buy bread from persons belonging to the party of the Pharisees and Sadducees, because He designed to do away with all fellowship with them, to excommunicate them. But next this thought leads them along the path of anxiety for the future, into a line of reflection engaged with matters more purely external still. Their voyage had been entered upon very suddenly; they had been, moreover, very much excited at the time; and thus they had forgotten to provide themselves with a fresh supply of bread. And now that the word *leaven* had fallen amongst them, now that they were beginning to talk about buying bread, it struck their minds that they had no more than a single loaf with them. They were beginning to think that Jesus alluded to this in His warning, that He was giving them an admonition on account of their improvidence. When Jesus learnt that they were putting this most pitiful construction upon the great and profound word which He had uttered, He might, perhaps (as no doubt often), in this miserable exegesis of His disciples, foresee in spirit and sigh over that miserable exegesis which in future ages awaited His words. 'O ye of little faith' (thus did He upbraid them), 'why do ye distress yourselves at not having brought loaves of bread with you? Will ye not yet consider, not yet understand?' The account of Mark adds, 'Have ye a heart, and feel not, eyes, and see not, ears, and hear not? And have ye no memory?' And then He puts them to a regular catechising upon the two miraculous meals which they had themselves assisted at. They are well able to answer His questions, how much provision remained in the form of fragments at the first of these two occasions, and how much at the second. Thereupon He tells them distinctly that it was not of bread that He had spoken; and thus they are brought to the conclusion that He had warned them against the doctrine of the Pharisees and Sadducees, against the contaminating leaven of their corrupting errors and principles.

Their route on land lay west, along the left shore of the Jordan, northwards towards the hills. At Bethsaida Julias[1] there was brought to the Lord a blind man, with the prayer that He would heal him. Jesus took the blind man by the hand and led him out of the town. Here He spat into his eyes, and laid His hands upon him; and then asked him if he saw anything. He said, that he saw men moving about in dim confused shapes, which might be compared to trees. From this circumstance we may infer that he was not born blind. He recollected men and trees which he had once seen.[2] Hereupon Jesus laid His hands upon the patient's eyes; and therewith the cure was decided: the diseased man could again distinguish all objects clearly and distinctly.

From this last observation we may infer that there was a crowd of people standing at some distance, which by Christ's direction had remained behind, when He Himself went forward with the blind man. Christ, however, did not return into the town; and the man whose sight had been restored He commanded likewise not to return thither, nor to tell any one belonging to the place of his restoration. The man's home then, we may suppose, was somewhere north of Julias; and upon his applying to Jesus for help in the town, the Lord, after the manner of a kind and mysterious guide, who was also a helpful friend, had taken him by the hand to accompany him for some way on his return homeward, and to declare His intentions on the road in reference to his healing.

Two several times did Jesus in this neighbourhood act in this manner in working a miraculous cure. The deaf man who had an impediment in his speech (Mark vii. 32, etc.) He led, as He did this man, apart; in his case likewise, He made use of spittle as the means. Thus did He in two ways allay the strong excitement which His miracles might have occasioned, at a time when, more than at any other, He needed to escape public

[1] On the difference between this Bethsaida in the north-east and the other on the west of the sea, see Ebrard.

[2] [But those born blind can attain to far more accurate knowledge than the distinction between men and trees. And even supposing that in the days of our Lord there was no special teaching of the blind, every blind person must be supposed to have a pretty accurate idea of objects so common and so accessible to the organ of touch as men and trees.—Ed.]

notice, and in a neighbourhood where He sought for a retirement in which He might come to a clear understanding upon certain points with His disciples. The use of a healing medium served in each case to soften the startling character of the miracle, just as did also the precaution of withdrawing the act of healing from the view of the people.[1]

They now proceeded to the neighbourhood of Cesarea Philippi, probably avoiding the city itself, and only touching its suburbs or towns of its vicinity (Mark ver. 27). This place lay near the sources of the Jordan: it was originally called Paneas; but on its being enlarged by the tetrarch Philip, received from that prince its name.[2] On their coming into the district (τὰ μέρη) belonging to this town, Jesus addressed to His disciples a question: What character did men attribute to Him, *the Son of man? i.e.*, what *historical* and *theocratical* significance did they ascribe to Him, who, viewed in His *ideal* significance, had evinced Himself sufficiently as the new or Second Man? They honestly told Him: 'Some say Thou art John the Baptist' (that is, John raised from the dead again); 'others, Elijah; others again, Jeremiah, or one of the prophets.' According to this report of the disciples, the openly expressed judgment of the people respecting Jesus was not now so favourable as it was at the commencement of His ministry. We have before this repeatedly, in the Gospel history, heard voices calling out with enthusiasm that Jesus was the Son of David, meaning, that is, to greet Him as the Messiah. We have, however, also seen how passionately and how artfully the hier-

[1] In reference to the gradual character of the healing in this case, we are neither disposed, with Olshausen, to explain it by supposing that the Lord meant to provide against the sudden light giving pain to the patient's eyes, nor with Ebrard (p. 339) to refer it to a weakness of faith on the man's part. [But if the miracle was wrought gradually only for the sake of the effect which would thus be produced on the bystanders, is it not more likely that the effect intended was, that the disciples should understand that the working of the Lord was often gradual? This lesson was at least appropriate at this stage of their own enlightenment, when they were taken apart for the express purpose of learning that as yet they themselves only saw men as trees walking, and needed much further illumination, especially regarding the person and future of their Lord.—ED.]

[2] [A detailed description of Paneas or Banias is given by Robinson, iii. 406, etc. Paneas and Bethsaida Julias are mentioned together by Josephus, *Antiq.* xviii. 2, 1, and *Bell. Jud.* ii. 9, 1.—ED.]

archical party sought to countermine these judgments. Now this party had, it is true, not yet succeeded in tearing away from the Lord the confidence of the populace; nevertheless, there had already begun to set in a tendency to the entertaining of lower views respecting Him. All the most recent judgments respecting Jesus which the disciples had gleaned, outside that smaller circle round which the larger body of His adherents clustered, however various their shapes, issued in this one result, that He was a forerunner of the Messiah rather than the Messiah Himself. John the Baptist—so some named this Forerunner, according to the superstitious and romance-loving views of the Herodians, who in part found probably a political interest in holding fast to this designation of His character. Others preferred calling Him Elijah, because the character of Elijah answered the best to their theocratic longings: these might find especial grounds for doing so, when Jesus began to upbraid His gainsayers in so vehement a manner. Nevertheless, as He now was beginning manifestly to avoid His enemies everywhere, as they saw ever more and more conspicuous in His look and bearing the aspect of sorrow and suffering patience, others again, especially such as could more readily appreciate this air of melancholy, would call Him Jeremiah or one of the prophets. But as Messiah they no longer ventured to acknowledge Him, at least, no longer openly.

After the disciples had thus frankly given their report, without any attempt at softening down the popular judgment by giving it a fairer or more flattering aspect, then Jesus proposed to them the decisive question, 'Whom then say ye that I am?'

We may well affirm that it was altogether for the sake of this question that the journey of Jesus and His followers into the neighbourhood of the sources of the Jordan had been taken. Nay, this question called forth a crisis affecting the whole history of the world. For if it had been so that the disciples had now got so intimidated by the powerful influence of the public judgment as to waver in their own judgment respecting Jesus, then Jesus would have had to look upon His work as one which, through the authority of His enemies, had been frustrated and brought to nought. It had to be now decided whether the disciples had, through the power of His Spirit,

arrived at a stedfast and independent conviction; at such a faith in Him as would enable them to disengage themselves from the faith and views of the whole nation; whether they were able to hold fast by Him, and acknowledge Him in His true significance, in opposition to the Old Testament Church, or not.

Peter answered, 'Thou art the Christ, the Son of the living God!' Now was the New Testament Church, in opposition to the Church of the Old Testament, in its rudimentary form founded and won. Thus had Peter spoken, as Christian, in the joyous energy of the Spirit of Christ; as Protestant, against all misapprehension of Christ in the Jewish Church; as Catholic, in the name of his fellow-disciples.

Jesus felt the blessedness of this juncture; for He was then receiving the assurance that He really had struck root in the human race, and that He had won therein a Church which would abide His in spite of all the powers of hell. But He was glad also for the blessedness of His disciples, and in especial for the commencing regeneration of Peter, the weakness and sinfulness of whose nature He completely saw through. 'Blessed art thou, Simon, son of Jonas' (said He significantly), 'for flesh and blood has not made *this* revelation to thee, but My Father in heaven.'[1] This thou hast got, not from thy father through thy flesh and blood, son of Jonas! but from My Father, through the Spirit of Him whom thou confessest as the Son of God.[2] And as Peter has given in his adhesion to Him, viewed in His own proper dignity, so He also announces to him the glorious calling which should be assigned to him: 'And I say unto thee, Thou art Peter (the Rock); and upon this rock I will build My Church, and the gates of hell shall not overpower it.' Peter had surely hardly anticipated such an extraordinary promise on the part of Jesus. But solemnly did Jesus add to this a second: 'And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, shall be also bound in heaven; and whatsoever thou shalt loose upon earth, shall be also loosed in heaven.'

If one has only attained to a just appreciation of the juncture

[1] Von Ammon (ii. 209) says: 'He wishes Simon joy of this view of his.'

[2] See the able comparison which Stier (ii. 317) makes between this passage and Paul's statements in Gal. i.

at which Peter made his confession, one has got altogether beyond the scruples of our 'critics,' who draw attention to the circumstance that, according to other passages, the disciples had already conceded to Jesus the distinction of being the Messiah,[1] and that Jesus had at His first greeting presented Simon with the surname of Peter.[2] In fact, on that earlier occasion the disciples gave in their adhesion to the Messianic dignity of Jesus upon the authority of John the Baptist, and borne on also by the fresh and joyous hope that their whole nation would soon acknowledge Him with shouts of triumph. But the confession which Peter now is making has an altogether different value. It stands above the first, wherewith he greeted Jesus as the Christ; and just as much above the second, wherein he testified, Thou hast the words of eternal life, at a time when many disciples went back, and said that He was speaking hard sayings which none could listen to. It is the third confession, in making which he has no support from the flesh and blood of his birth, or of his people; in which he feels himself forsaken by the sympathies of his time; a confession in which he runs the risk of breaking with his nation, and of being excommunicated with Christ; spoken out in the divine power of the Holy Ghost. And while popular excitement no longer favoured one making such a confession, the confession was in itself richer than ever. 'Thou art Christ,'—*that* he had said before; but the words, 'Thou art the Son of the living God,' he had never spoken; at least, never with this emphasis, with this fulness of knowledge. He saw bodily before him, in Jesus, the reflection of the living God who fills the universe, the counterpart of the Deity, notwithstanding that He, as the Son of man, looked now more like some poor fugitive than the Messianic King. In this confession he decidedly goes beyond any conception of the Messiah which was current among the Jews, and far beyond it. With good reason, therefore, could Jesus pronounce him blessed.[3]

[1] Strauss, i. p. 497.

[2] It is in fact clear, that in our present passage it is presupposed that Simon already bears the name of Peter. 'There (John i. 43), in reference to the *presence* of Him who should come, "*Thou art* Simon," but prophetically in reference to the *future*, "*Thou shalt be* called (shalt become and be) Peter." Now very differently, "Thou *art* now Peter, as thou art named."' (Stier, ii. 317.)

[3] See Olshausen on the passage.

Attention has been drawn to the fact, that here the word *Church* (ἐκκλησία) occurs for the first time as a designation of Christ's congregation.[1] And with good reason; for at the juncture when Peter uttered his confession, the New Testament congregation was beginning to distinguish itself from that of the Old Testament as a peculiar and independent institution.

Even in earlier ages the words, 'Upon this rock will I build My Church,' have been construed as referring not to Peter himself, but to his confession. There is certainly a distinction between πέτρος and πέτρα, the stone or piece of rock, and the rock itself. But the name Cephas, we must allow, combines both significations (comp. John ii. 44). And if we do make Peter's *confession* the foundation of the Church, we must surely also recollect that in the Church of Christ those abstractions which will fain distinguish doctrine from life, and confessions from persons, are not exactly in place. Undoubtedly we can, and indeed must, separate the confession of Peter from the sinful Simon, son of Jonas; but with the proper, regenerated Peter, with his eternal character and his eternal significance for the Church, his confession coincides, and is identical.[2] The word of Peter is the heart of Peter; it is he himself. And thus also Christ's promise, in its most proper sense, refers to his Christian personality, and to his relation to the Church, as that relation begins henceforward to develop itself. Peter becomes undoubtedly the foundation-stone for the edifice of Christ's Church; for the very reason, because he, first of all men, now utters forth the watch-cry of the New Testament Church in contrast with the Old Testament Church. He proves himself such subsequently in the fact, that he, standing at the head of the disciples (in which position Jesus has all along, with unerring foresight, placed him), founds the apostolic Church by his sermon on the day of Pentecost. Finally, he proves himself such, inasmuch as he imparts to Christ's Church, as it makes its appearance in the world, an ineffaceable characteristic of his own particular being. But if we will be rigidly strict in the construction which we put upon these words, then we must assuredly hold fast by

[1] Stier, ii. 321. Christ is here not announcing beforehand a congregation which was afterwards to be built up. The building is even now commencing.

[2] See Olshausen on the passage.

this, that in the similitude which Jesus here employs, He Himself appears as the Master-Builder. Hence Peter is the foundation-stone, or the rocky foundation of the building, Christ the Master-Builder; while in a kindred similitude employed by the Apostle Paul, Christ is the foundation-stone, and the apostles the builders (1 Cor. iii. 11). Manifestly, in this last, the point which is contemplated is the relation which those, who in time are labouring upon the Church, bear to the eternal conditions of their being, and in particular their relation to the eternal Foundation of their life; while, in the similitude of Christ, the development and starting-point of the Church in time are characterized in relation to its eternal Master-Builder. *There* the foundation of the Church is the eternal Head of the Church Himself;—the Church, that is, is growing out of eternity into a phenomenal manifestation in time; the apostle is contemplating the congregation of the eternal New Testament kingdom. Here, on the contrary, the foundation of the Church is the first operative member of the Church; the Church is growing out of its phenomenal manifestation in time into eternity; it is the Church in the narrower sense of the term that is spoken of, so far as it forms a Christian society manifesting itself in time.[1] From this it follows, that it is not in a mystic, symbolical, or universal sense of the term *Peter* that Peter is here characterized as the foundation of the Church, as the Romish dogma affirms; that (for example) our Lord is not speaking of an ever-abiding Peter, who should be perpetuated through the whole line of the popes. He rather speaks of the historical significance which the faith of the individual Peter bore in relation to the historical development of the Church; upon the understanding, that is, that there could be only one Peter in the laying of the Church's foundation, whose individuality disappears in the Church of time in proportion as the Church increases (as the foundation-stone disappears, the more

[1] Therefore, here, the ἐκκλησία is not (as Olshausen says it is) equivalent to the βασιλεία τοῦ Θεοῦ. Stier (ii. 324) quotes from Richter as follows: —'The *Church* has the keys of the kingdom; for it is the institution by which we enter into the kingdom: Christ builds upon Peter, not His kingdom, but His Church, which is not *the*, but only *a*, phenomenal form of Christianity.' This statement is well founded, as long as we regard this one phenomenal form as *the* form which belongs to time in distinction from the eternal one.

the edifice rises); while (for example) the spiritual individuality of John proves itself to be much more than simply an abiding one in the Church of Christ, and comes forth ever more and more strongly into view to meet the second coming (John xxi. 22), because John lay on Jesus' breast,—because in him the fulness of Jesus' glory is the most perfectly mirrored.[1]

Respecting this Church which Jesus designs to build upon the foundation of Petrine Christianity, He makes the announcement, 'The gates of Hades shall not prevail against it.' In that opposition to this ripened confession of His Messianic dignity, which is now likewise ripened in the camp of His enemies, Jesus descries the coming forth into view of that kingdom of darkness, which from this present hour shall unfold its power in a perpetual conflict with His Church. And it is in the gloomiest of all of its shapes that the kingdom of darkness is to rage against the Church of Christ, viz., as the kingdom of the dead. It shall first by means of persecutions and executions, beginning with the crucifixion of the Messiah Himself, seek to tear down the Church of Christ into the kingdom of the dead. It shall draw down into the abyss of death, and essay to hold fast in the land of shades, first Himself, and then His chosen ones. It shall, secondly, imperil the Church by threatening to involve in its own ruin, the ruin in which it is itself evermore plunging into the kingdom of the dead, the Church of God; as *e.g.* was the case in the destruction of Jerusalem. It shall, thirdly, as being Satan's kingdom, make it its general endeavour, by means of its deadly corruptions, to spread abroad in the Church spiritual death through superstition and unbelief. Thus have the gates

[1] The arguments against the Papacy which are found in the utterances of Peter himself, are put together in a very striking manner by Stier, ii. 318. It is further especially deserving of notice, how the apostle himself characterizes Christ as the real foundation-stone of the Church, and all Christians as those who, by contact with this Living Stone—that is, in union with this *Petra*—become *Peters*, among whom the one Peter gladly loses himself in the common relation of all to that Foundation-stone (1 Pet. ii. 4, 5). From Christ, as the proper Foundation-stone, proceeds the influence which makes Peters both of Simon and of all the members of the Church;—not, however, a *petrifaction* into death, but into life. Petrus ipse, quasi interpretans nomen suum, Christum quidem appellat lapidem vivum, hoc est, vivificantem, et eos qui ad eum accedunt, lapides vivos, hoc est, vivificatos. Cocceius, *Ev. Matth.* c. xvi. § 7.

of Hades now opened against the Church of God. The gates of Hades, which is here identical with hell, denote the power of hell.[1] But the term no doubt here, at the same time, expresses the thought, that the bottomless pit has now upon earth itself opened against God's Church, and that it shall wage war with it until the day of the world's judgment (see Rev. xx. 1). We are now called to look down through the riven world into that yawning abyss, which would fain draw the Church down into its dark depths. Many are the gates of this kingdom; in manifold corruptions is the earth, as it were, riven into manifold chasms, which reach even to the bottomless pit, and threaten to swallow the Church up. Nevertheless the Church shall maintain its stand, held together by the power of Peter's heroic faith, of Peter's confession, and of Peter's institution; because in all this is expressed the Son of God's *becoming a community* [comp. 1 Cor. xii. 12], wherein His *becoming man* finds its continuation: as the kingdom of life, it shall prevail over the kingdom of the dead, and triumph.

Thus shall the apostle overcome, and for believers close up, the open gates of hell. On the other hand, he shall unlock the door of the kingdom of heaven. For that end there are given to him 'the keys of the kingdom of heaven.'

What do these keys consist in? In the plenary authority of the apostle's judgment on the relations of men to salvation. His judgments upon earth, *i.e.*, in the Christian society phenomenally existing upon earth,[2] shall be identical with the judgments of the Spirit of God in the region of that real and living fellowship which subsists among the believing and saved. The Church, in its apostolic, rudimentary form, in its apostolic *commencement*, in its apostolic *depth* and *perfecting*, shall so essentially be the kingdom of heaven itself, that in all these junctures of its history the determinations of the society shall coincide with the determinations of the Spirit of God. An offence against this essence of the Christian society will be equal to an offence against the Spirit of Christ; and, conversely, every offence against the Spirit will be manifested and be judged as social guilt. Were it otherwise, then Christendom would be a

[1] See V. Ammon, ii. p. 292; Stier, ii. 322.

[2] See above, Part iv. sec. 6, the explanation of the expression, τὰ ἐπίγεια.

merely prefiguring institution, and not the real substantive kingdom of heaven in its rudimentary existence. Therefore, so far as Christianity is the real substantive religion of the Spirit, —so far are its judgments heavenly, eternal, emanating from God, and (consequently) valid before God. Christ, however, characterizes these judgments by an expression which to us is obscure: He describes them as *binding* and *loosing*.

In what sense is this binding and loosing connected with the keys of the kingdom of heaven? We find in the Old Testament a mode of expression, according to which sins are bound together into a bundle in order that judgment may be executed upon them (Hos. xiii. 12; comp. Job xiv. 17). With this mode of expression corresponds probably the opposite one, according to which sins are unloosed, so that reconciliation supervenes (Isa. xl. 2, Sept., λέλυται αὐτῆς ἡ ἁμαρτία). Both expressions rest upon a very definite view of things. When a man goes so far in the incurring of guilt that the theocratic community is bound to thrust him out, then with this act all his sins get comprised into one single unit, and in conjunction constitute now that sentence of excommunication which is laid upon him. But when the theocratic community becomes reconciled with a sinning man, when it remits to him his several offences, then it undoes the bundle of his guilt—the combined working of his guilt is done away. It is seemingly to those Old Testament thoughts that the expression before us is to be referred. Therefore it is that in two different passages Christ speaks in the neuter gender: *what* ye shall bind, *what* ye shall loose.[1] Now, when the apostle receives authority to bind and to loose, the meaning is, that he is able to execute the Church's excommunication upon a man, and therewith tie up his guilt, or *retain* it (John xx. 23), as if it were tied up into a bundle, so that in its totality it goes on working upon him with its curse as a judgment; and so he is able also to receive a man, or to readmit him after being excluded, into the Church, and through the power of this act, which in its natural effect is

[1] Here we have the singular ὅ, in Matt. xviii. 18 the plural ὅσα. We might, it is true, refer the first neuter immediately to persons; but since the phraseology even in the plural is still neuter, it seems necessary to refer the expression directly to things,—to things, however, so far as they exhibit themselves in certain classes of persons.

an absolution, clean do away with the pernicious workings of his guilt. And because the apostle will execute this binding and loosing only in the Spirit of Christ, he will on every occasion lock up the kingdom of heaven when he ties up a man's sins, and will unlock it when he unlooses them.[1] The same authority which the Apostle Peter here received, was subsequently imparted to all disciples with him (Matt. xviii. 18; John xx. 23). This authority, however, maintains its reality in the Church only so far as the ecclesiastical function keeps upon the apostolic elevation, in its identity with the Spirit of Christ. For at bottom it is evermore Christ Himself in His Spirit who receives into the true communion and executes the

[1] The explanations of the words *bind* and *loose* in this passage are very different. Bretschneider, in his Lexicon, understands, under the term δέω directly, uniting a man with the Christian Church; under λύω, excluding him from it. Olshausen refers both expressions to the custom of primitive times, of tying up a door to fasten it, and of untying the fastening to open it. Stier will fain join this reference to the custom of the ancients with another reference to rabbinical phraseology having its origin in the Old Testament, 'according to which *bind* and *loose* are equivalent to *forbid* and *allow*, and also, in particular, *retain* and *remit sin*.' Von Ammon, after Lightfoot and Schöttgen, finds in *binding* and *loosing* a threefold force: (1) the authority to pronounce anything permitted or not permitted; (2) the authority, in consequence, of holding a deed guilty or innocent; (3) the authority of pronouncing a sentence of excommunication and of cancelling it again (ii. p. 293). Manifestly, however, Christ's word refers immediately only to the third, the judgment of the society, since here the keys of the kingdom of heaven are the matter spoken of; although this judgment of the society, as a spiritual judgment, must always likewise include the first determination of what is allowed or forbidden, and the second, of guilt and innocence. And therefore, as it seems to us, the expression which Christ uses must be referred immediately to that view of things which is above indicated as found in the Old Testament, and only therein can it find its adequate explanation. [Meyer remarks, that though λύειν ἁμαρτ. may mean to forgive sin, there is no such usage as δέειν ἁμαρτ. What Alford adds to this, 'that it is not the sin but the sinner that is bound,' is both unnecessary and hasty; for if there were such a usage, it would be very intelligible to speak of a man's sin being bound to him, as a thing of which he cannot be rid, but must answer for as his own sin. Meyer is of opinion that the expression is equivalent to that in common use among the Jews, signifying, 'to forbid and allow,' and refers it to the legislative power of the Church. This is probably the right interpretation; but Josephus, *Bell. Jud.* i. 5, 2, can scarcely be cited in confirmation.—Ed.]

real excommunication, according to that word which we have in the Revelation of John, chap. iii. 7.[1] Thus, therefore, that authority stands under an eternal regulative power. We see for the rest with what enlightenment of mind Peter exercised the office of binding and loosing, when he uttered the sentence of excommunication upon Simon Magus, and when he received into the Church the heathen centurion Cornelius. But when, as a man, he wavered in the exercise of this authority (Gal. ii. 12), the apostolic spirit was seen correcting him. Paul also exercised the same office, as is evidenced in the excommunication of the incestuous man in the Corinthian church (1 Cor. v. 3 ff.); but he also was in his own heart completely alive to the awful working of such a measure (2 Cor. ii.), and was disposed as quickly as possible to execute the absolution.

The office of the keys is essentially *apostolic;* that is, in its unqualified character it is restrained to the totality of the Church. Within the Church itself, it is qualified in proportion as the several parts of the Church are in their churchly character obscured. The apostles exercised it in an unqualified manner, in the Spirit of Christ, so that the highest compassion was identical with the highest righteousness. They excommunicated only for the moment, so far and so long as the guilt lasted, not for eternal times; and by thus converting the collective guilt of a sinner into a social judgment upon him, they made the most strenuous endeavour to overawe, and thus save him. The fulness of the apostolic authority resides now only in the collective Church of Christ viewed in its essential and innermost life, and is executed by everything wherein is expressed the antithesis of Christ's Church to the world (1 Cor. vi. 2). At the end of days the whole Church will execute this office as a royal priesthood (Jude 14; Rev. xx. 9), in uniting itself together as a Christian community, and separating itself from the antichristian world. But in the social discipline of the Church, the social administration of the office of the keys is liable to come greatly into conflict with its ideal administration. Nevertheless, notwithstanding its liability to err, it remains a vital want of the Church as a society (Matt. xviii. 15);[1] and, as a right belonging to the community,

[1] Comp. Isa. xxii. 21, 22.

[2] We shall revert to this point further on.

it must be recognised even there, where it comes even into direct antagonism with the Church's ideal and essential characteristics.

Thus was the first ground-plan drawn for the Christian Church; the groundwork of it was indicated as consisting in a definite confessor and confession, nay, in the confessing character of the whole band of disciples, in whose name Peter had spoken: the society's right of receiving and excluding members, without which no society could subsist, was established. Now, then, Jesus was in a position to make to the disciples clear and definite disclosures respecting the course which His life was to take. . First of all He gave them most strict orders not as yet to proclaim Him as the Christ. Then He made to them a definite disclosure of what lay before Him: that He must go up to Jerusalem, suffer much, be rejected by the rulers of the Jews, and be put to death, but that on the third day He should rise again.

There is no doubt that Jesus did now speak to the disciples in this clear and definite manner. Previously He had only given obscurer intimations; but subsequently He made disclosures of a yet more distinct character. The fact that theological writers have not felt quite sure in reference to the definiteness of Christ's predictions of His own death (viewed apart from the system of those who are incapable of believing in the spirit of prophecy altogether), is connected with the prevailing indistinctness of view as to the difference of times, and as to the pragmatic significance of the several particulars of Christ's history. As soon as the pragmatic sequency of these particulars according to their significance comes clearly into view, it becomes likewise clear that our Lord could not fail now to make to His disciples definite disclosures respecting His decease.

Jesus definitely foretold not only His death, but also His resurrection on the third day. Mark observes expressly, that He made the whole disclosure without reserve. How Jesus behoved to arrive at this foresight, we have already indicated (vol. ii. p. 81). Just as the certainty of His impending death could not but unfold itself ever clearer and clearer before His spirit, so also the certainty of His resurrection. His conflict with that spirit of the world and of the Jewish people which stood

opposed to Him, made it clear that He behoved to die under the shame of a public execution. But therewith it became also clear to Him, that nothing but a miraculous restoration of His honour and of His life could procure for Him, or for the cause of God in Him, the victory.

Out of this clearness of view developed itself the cheerful willingness to surrender His life to His Father's disposal for the salvation of the world. With this divine, cheerful willingness to die, there however ripened at the same time the joy of life which He had in God; that triumphant feeling of life, which guaranteed to Him His resurrection. And as in His oneness with the Spirit of God there was perfected the clear foresight of His death, so also that of His resurrection. But this unfolding of His foresight stood continually in reciprocal action with His view of the prophecies of the Old Testament.[1] He found throughout in the Old Testament the fundamental law, that believers should be the subjects of both humiliation and exaltation. The most general manifestation of this law was found in the history of the chosen people. He found that this theocratic curve, this waved line, of the divine guidance of the pious, became ever the more conspicuous, as the life of those men was great and large wherein it was displayed. It formed a significant arch in the life of Joseph, who, after having been lost in the dungeons of Egypt, was then made a lord and prince of the whole of the land. It showed itself already as an inverted, pointed arch in the life of Moses, who was not allowed to see the promised land, but yet in holy solitude died before God's face, and by Him was buried (Deut. xxxiv. 6, 7); but especially in the life of Elijah, who was forced to leave the promised land as a fugitive, but subsequently reappeared therein as a hero of God armed with rebukes, and went up to heaven in a chariot of fire. The assurance, then, could not fail to become perfect in the spirit of Christ, that this waved arch-line of humiliation and exaltation would in His life attain its complete perfection. In proportion, however, as He found this fundamental law evidenced in the history of the people of Israel, and of the most

[1] It is a decidedly pettifogging *either, or*, when a 'critic' assumes that Jesus must have got the foresight of His suffering *either* out of the Old Testament, *or else* through the supernatural faculty of independent prescience.

eminent of God's heroes belonging to the old economy, He would discover the same again in a thousand individual traits of Old Testament history, typology, and prophecy. The great and the little had this form of an inverted arch. Thus there appeared to our Lord, mirrored on every page of the Old Testament, together with the certainty of His death, the certainty also of His resurrection,—just as we may find the pointed arch in every several part of a Gothic cathedral.

But how was Jesus in a position to announce that His resurrection would ensue on the third day? 'Three days, wherein was no trace of life, were, according to men's experience of the regular course which nature took in the process of the separation of soul from body, acknowledged to be evidence of death.'[1] He had in His spirit the guarantee that He should not see corruption. And yet it was a point clear to Him, that His death must accredit itself as a certain fact to the whole world. Out of these positive and negative premises, viewed in their consonance with Old Testament symbols, there was developed, in the clearness of His divine spirit, the certain feeling beforehand of the duration of His rest in the grave.

But if our Lord announced to His disciples His resurrection so distinctly and so repeatedly, how comes it that they did not more distinctly expect it, when at length they saw Him dead before their eyes? In the first place, it must be observed, that at the proper time they missed receiving the word of His death, together with the word of His resurrection, into their minds. So long as they *would* know nothing of His impending death, of course there could not fasten on their minds the word of His resurrection. Next, their uncertainty also surely arose from the circumstance, that for a long time it remained with them a doubtful point, whether they were to take the word in a literal or a figurative sense. There was such an imperfect relation between the spiritual glories of Christ's life and their own mental standing-point up to that time, that they were in various respects uncertain how they were to take His words. On many occasions they apprehended them amiss. Oftentimes they took His figurative expressions

[1] See Hasert, *Ueber die Vorhersagungen Jesu von seinem Tode und seiner Auferstehung*, p. 46.

literally.[1] At other times, again, they seemed inclined to take His literal expressions in a figurative sense.[2] It was therefore a natural consequence of their own experience of the insecure hold which they had upon the true sense of Jesus' words, if they were wholly doubtful respecting the sense of His prediction of His rising again, and if they, as is probable, fancied that this bold word could hardly be taken otherwise than as figurative. Therefore, when Jesus had a second time uttered this announcement, they had a discussion among themselves, how they were to interpret it (Mark ix. 10).—It is very odd that those very critics who fancy they are setting the New Testament history to rights in affirming that the resurrection of Jesus is only to be understood spiritually, can lay such a vast weight upon the fact, that the disciples did not forthwith understand Jesus' word in a literal sense. Therewith they do their work of 'criticising' upon themselves. It might, one would think, readily occur to their minds, that when the disciples had often previously tripped in the ways of literalness, they might subsequently, when they fancied themselves grown wiser, trip in the ways of spiritualizing or falsely idealizing. They were just now going through the second course of hermeneutic misconceptions in the interpretation of Jesus' words, viz., that of false idealizing: they were therefore destined, by and bye, to find out their mistake in that perverse way of interpreting Scripture which they had been indulging in, and which was just that in which some of our very latest fashion of critics are still seen floundering. Later, they learnt to see that in the words and life of Jesus the historical sense does not exclude the ideal, nor the ideal the historical; but that the one element ever glorifies the other.

That Jesus had now made to His disciples definite disclosures respecting His course of suffering, was shown in a very striking manner by the behaviour of Peter consequent upon this disclosure. Hardly had our Lord felicitated the confessing disciple, and blessed him as a rock of the Church, when He had to rebuke him as a Satan, and to treat him as a reed shaken with the wind. Therewith was it also plainly shown how those words of Christ were meant. Not the Simon who was Jonas' son was meant, but the Simon whom his rock-like stedfastness

[1] See Matt. xvi. 7; John iv. 33, xi. 12.

[2] See John vi. 70; Matt. xv. 15, 17; John xi. 11, comp. ver. 16.

of spirit made a Peter, when He pronounced him blessed, and placed him at the head of the Church. And so also must, in the whole Church, all that belongs to the flesh and blood of Simon be in all reason distinguished from that which is of the genuine Petrine spirit.

For Peter was in the highest degree excited by the unexpected disclosure which Jesus had made. He had indeed himself boldly come forward to make a beginning of a break with Judaism; but when now Jesus threw Himself upon the same course, and showed him the rift which must ensue from it, as well as the disastrous consequences for His own life, Peter was startled. He drew his Master aside, and addressed Him in the language of objurgation. Impetuously he assailed Him with remonstrances, telling Him that this result He must avoid. No doubt, even in this erring behaviour of his, there is no mistaking his love to his Master; it showed itself in the words, 'God preserve thee, O Lord! that must not, that will not, happen unto Thee!' Nevertheless there was in this love too large a share of his self-will and of his own self-seeking plan of life. He took the position of a master over Him; nay, he stepped into His way as a tempter.

Jesus immediately turned away from him and came back to the company of the disciples, saying to him meanwhile, 'Get thee behind Me, Satan! thou art a stumblingblock to Me! for thou mindest not that which is God's, but that which is of men.' As Peter in the moment of his confession had been an organ of the Eternal Rock, so in this moment of his obscuration, although unconsciously, not in satanic malignity, but in the weakness of sinful humanity, he sided with Satan. He repeated that voice of temptation which Jesus had overcome in the wilderness. This temptation Jesus had already put behind Him. Therefore this tempter also He was able at once to order behind Him. But, however, His word applied not merely to the seducing spirit in which Peter was now speaking to Him: it applied also to the strayed disciple. Peter made himself a tempter to Christ in that he stepped *before* Him and was disposed to obstruct His path: the only way in which he could again become the faithful disciple, the blessed Peter, was by humbly stepping back behind the Master and following after Him.

It is an impressive warning for every Christian, especially for *that* Church and spirituality which believes itself to be in possession of the authority of Peter, that the disciple who had with such enlightenment of soul confessed the Lord, was yet able afterwards in such darkening of spirit to stand in His way. It was, no doubt, only a season of obscuration; but yet it lasted for a considerable while still, until the Spirit of Christ had completely overcome that way of thinking out of which the offence proceeded.

When Jesus with His abashed disciple had returned into the circle of the Twelve, He continued His discourse, without any further rebuke of the particular offence of Peter. He knew that the idealistic worldliness of mind, the higher chiliasm, which had misled Peter into this error, was still alive also in the other disciples. He therefore addressed a categorical appeal to all,—an appeal to which, in addition to the apostles, He summoned also His other adherents who were standing near (Mark viii. 34),—in which He declared that only *they* were His disciples who were ready to follow after Him and to suffer with Him. They were definitively required now to decide, whether they would accept the suffering Messiah and share His lot. 'If any man will come after Me (*i.e.*, be My disciple), let him deny himself, take up his cross,[1] and follow after Me.' The third clause is not a mere repetition of the first. It brings out into prominence the innermost vital thought of discipleship. The first duty of the disciple is to deny himself; in the decided confession of his Master, clean to give up, and no more mention or know, his own selfish purposes and ways. The second is, to be ready daily to bear with contentment the lot of that particular cross which is prepared for him in this following after Jesus. The third is, that he in no case step *before* his Master, and that he just as little slink on behind Him, but that he follow Him with decided resolution. It was as if Jesus had meant already now to point forward to the danger in which the disciples, especially Peter, were of denying Him, if they were not minded to deny their own selves. That solemn word about the cross Jesus was now speaking for the second time (see Matt. x.); and thus He also, with a little modification which was completely in

[1] 'Daily,' it is in Luke; an addition which explains the meaning of the word.

accordance with the case now before Him, stated afresh a maxim which He had already before given utterance to: 'Whoever will save his soul (ψυχήν)'—whoever is bent upon rescuing from the storm of carrying the cross the soul of his life, or the life of his soul, so far as his soul is not yet living in the Spirit, the idealism of his unspiritual soul, or what seems to him in his unconverted state as happiness—'shall lose his happiness; but whoever for Christ's sake loses his soul's life shall find it.' The happiness of a false idealism he gives up; the happiness of his true ideality, of his real destination, he finds. For through the sacrifice of that beauteous world of his he gains his freedom, and in his freedom finds again his life. This thought Christ expresses in that noble word, 'What doth it profit a man if he might gain the whole world, and should for it *lose or forfeit his soul, himself*?' This does not merely express the position: A man may in such wise strive after the earthly that he shall lose the eternal, shall receive hurt in his soul. The matter rather stands thus:—As he must give up his soul's life for his soul's life, so must he give up his world for his world. In his natural idealism he seeks somehow in an earthly fashion to gain the whole world, and therein he seeks his soul's happiness. He gains it not in this mood of mind; God's ordering of things provides for *that*. But if he were able thus entirely to gain his soul, yet he would thereby have wholly *corrupted* and *lost* it; for he would be the slave of the whole world: the pleasure and the sorrow of the whole world would consume him. He must therefore lose, as the soul's life of his earthly idealism, so also the object thereof, the outward world, in order that he may again wholly gain himself. The cross he will find helpful to him for this end; and he is therefore blessed if he conforms his views to the lot of the cross. As he has first wholly lost the old world for Christ's sake, so has he in Christ gained a new world.

If, however, he has lost his soul in the illusory notion that at this price he is gaining the world, then he has lost also the world—he has lost all. And can he then himself again redeem his soul, which he has given up for the world as its purchase-money? He cannot, mainly, because he has not really gained even the world, but at the best a mere phantom of the world, and therefore in any case a sham good, which has an infinitely lower value than his soul; so that he is in reality

absolutely bankrupt, and has nothing that he might be able again to pay as an equivalent (ἀντάλλαγμα) in exchange for his soul. He has lost his freedom, and can no more rescue himself.[1]

The disciples therefore behoved now to be prepared to sacrifice the world in order to gain their soul. They behoved to be prepared to break with that spirit of the times which was now about to condemn their Lord,—to break, therefore, with the generation which was already now proving itself to be an 'adulterous generation,' *i.e.*, a generation fallen from its allegiance to Jehovah. This is what Jesus so solemnly says to them in the words, 'Whosoever is ashamed of Me and of My

[1] Thus, assuredly, the explanation is given of the difficult passage ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ, on which Hitzig (*über Joh. Mark*, p. 24) pronounces the judgment, 'Words which no one has yet understood, and no one can understand.' As a reason for this judgment is stated the following, that ἀντάλλαγμα does not denote *purchase-money* or *ransom*, but that which is exchanged for something else. The price which one pays is the ἄλλαγμα; the counter-price which one receives is the ἀντάλλαγμα. How then can one *give* an ἀντάλλαγμα instead of *receiving* it? But one really can do so in the case where the sale is to be cancelled back. Then one makes the ἀντάλλαγμα again the ἄλλαγμα, and the ἄλλαγμα which has been paid down, one receives back as an ἀντάλλαγμα. This surely may happen in external businesses. But when a man has given up his soul for a sham phantom of the world and then would fain cancel the sale back again, what can he then pay down as an ἀντάλλαγμα received for his soul? The sentence gives, therefore, a good sense, which is brought to light by Hitzig's very remark. The reading in the Gospel of Mark found in the St Gall MS. τί γὰρ ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ, which Hitzig commends, certainly gives an easier sense, and would therefore be preferable if the common reading gave no sense at all. But as the sense of this last is only to be regarded as the more difficult one, we are only following a recognised principle of criticism in preferring it. Hitzig considers that, in the passage before us, it is not yet presupposed that the man is trying to get back from another's hand his soul already lost. But as the sentence τί δώσει, κ.τ.λ., integrates the sentence τί γὰρ ὠφελήσει by the ἤ, surely both sentences may be understood as referring to the same presupposed case which has been expressed with the words τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ. [But really there is no necessity whatever to follow Hitzig in any such mistaken statement. There is no such distinction maintained as he supposes between the simple and compound word. Where the simple word itself expresses exchange, no such distinction is in any case maintained (cf. λυτρον and ἀντίλυτρον). And if one cannot *give* an ἀντάλλαγμα, then what becomes of the statement of Ahab, δώσω σοι ἀργύριον ἀντάλλαγμα, κ.τ.λ., 1 Kings xxi. 2?—Ed.]

words before this adulterous and sinful generation, of him shall also the Son of man be ashamed when He comes in the glory of the Father with the holy angels.' This word is a repetition in a stronger form—which, however, is called forth by the circumstances—of the former word of Jesus respecting the confession of His name, which we have in Matt. x. 32.

As soon as the Lord began to make to His disciples the definite disclosure of His passion, He announced to them also the future of glory which awaited Him. And now was also the proper time for this announcement; for the disciples were not to be allowed to think that their hopes of the glory of the Messiah and of the Messianic kingdom had been a mere illusory phantom. Their faith in the prophecies relating to the Messiah behoved now to be developed into a definite shape, in the most distinct knowledge of the truth, that through suffering Christ would enter into His glory.

With this consolation He sought to allay the feelings of consternation which His solemn disclosure was calculated to call forth in their minds. When He should 'come again in His glory' (He told them), then would He 'recompense' them for well-doing.

But, however, He was able also to add yet another special promise to calm their minds, and to strengthen them under the weakness which made them tremble before the approaching catastrophe: 'Verily I say unto you, Some of those who stand here shall not taste death till they see the Son of man coming in His kingdom,' or (according to another account) 'until they see the kingdom of God coming in its power.'

These words do not, as some imagine, announce that certain of the disciples would not die before they had seen the Messiah appearing at the end of time to judge the world. Apart from the consideration that it was not possible that Christ should be so mistaken as to give such a promise, we observe that if His word be taken in this sense, it would be simply a form, altogether too indirect a form, of expressing the promise, that some were not to die at all. For after Christ's coming to judge the world, there surely cannot any more be any death for His disciples. The appearing of Christ in the glory of His kingdom in the midst of His disciples, is a fact which does not wait for the end of the world, but ensues forthwith upon the resurrec-

tion. This is confirmed by the expressions in Mark and Luke. With the resurrection of Christ commences the beginning of the kingdom of God; for His resurrection brings in His coming in the power of the Holy Ghost. The meaning, therefore, of Jesus' words is the following: We are not all of us to die at once; some of those who stand here shall not die before they have gained a sight of the kingdom of glory, through the appearing in their midst of the Risen One. The Lord might have said, Only two of this company will die before the commencement of that glory. The one of these was Himself, the other Judas. But He chose rather to say, Some shall not taste death, in order to measure out to them just that measure of fear and of hope which they required.

NOTE.

In reference to the observations of Strauss assailing the historical character of Jesus' predictions of His death and resurrection, see above, vol. ii. p. 94. Compare also Ebrard, p. 341, [and an admirable note by Alford on Matt. xvi. 21.] Ebrard rightly combats the supposition, that if we are not disposed to ascribe to Jesus an omniscient foresight of all the circumstances of His passion, we must conceive of Him as guessing certain of those circumstances from certain passages of the Old Testament, torn from their proper connection. He observes, in opposition to that view, that the whole history of Israel's development is one large prophecy and typical prefigurement of Christ. Nevertheless, the fact that Jesus and His disciples did, in the most diversified manner, find individual features of His sufferings prefigured in the Old Testament by the Spirit which inspired the Old Testament, is surely not brought out into sufficient prominence by the remark which he adds, 'that it was only through the divine guidance that it happened in the details, that many features of the sufferings of Old Testament believers were even in particular circumstances reproduced in the history of Jesus.' That Jesus was able distinctly to foresee and to foretell His death and resurrection, is brought out with much sagacity in the above-cited work of Hasert. Yet even Hasert assumes that we must regard the obscurer predictions of this kind which we have in John as the authentic ones; whilst, on the other hand, he is disposed to

explain the more definite form of the disclosures which we have in the synoptic Gospels, from the compendious form in which these Evangelists record His obscurer intimations (pp. 73–75). The same view is found again in various shapes among Church divines; it has gained a considerable respectability. But if we consider the relations of the several particulars of our Lord's history to the surrounding circumstances, this view loses all foundation. We find that it was only in the most confidential manner, and on occasions in which it was quite necessary, that Jesus disclosed to the disciples with positive distinctness what lay before Him at Jerusalem. We find, further, that He made these disclosures to them in a clearly marked gradation, which was perfectly called for by the several situations. This gradation is found in the varying character of the following passages: Matt. xvi. 21, xvii. 22, 23, xx. 18, 19, xxvi. 2. As to the motive leading to these different disclosures, this cannot fail to offer itself from the simple representation which we have given of the situations. That these definite disclosures are wanting in John, is explained from the plan of his Gospel, in which it formed no part to communicate the particular circumstances referred to as leading to those disclosures. The obscure predictions in John were likewise in perfect correspondence to the situations in which they were uttered, in so far as Jesus uttered them before persons standing at a greater distance from Him, or in larger assemblages, or not in the form of categorical disclosures, but in connection with other disclosures.

SECTION XII.

THE TRANSFIGURATION OF JESUS.

(Matt. xvii. 1–13. Mark ix. 1–13. Luke ix. 28–36.)

The disciples of Jesus had now cheerfully taken His side in opposition to the powerful hostility which had developed itself against Him among their countrymen. They had been made acquainted with the first fore-feeling that a time of heavy trial lay before their Master and themselves. Yet they were not

forsaking Him; their spirit was willing to follow Him, but their flesh was weak; and of this their present mood of feeling might be giving indications which were only too clear. The next days were probably days of seriousness and sadness. Who may tell all that in those days was stirring in the heart of the disciples? The first dawning sense of the blessedness of suffering might be visiting the heart of a John; while, perhaps, the first thoughts of treason might at first timidly, then more boldly, be straying through the breast of Judas. We have of these days no record.

'After six days,' that is, after about a week,[1] the Lord judged it the time to strengthen the hearts of His disciples by an especial manifestation of His glory. He again singled out from the rest the three most confided in,—Peter, the elder James, and his brother John,—and conducted them aloft (ἀναφέρει), up a high mountain, into the deep solitude of some mountain range. Tradition has marked out for this hill the high-towering Tabor in Galilee. Now, six days would, it is true, have given Jesus and His disciples time enough to leave the neighbourhood of Cesarea Philippi and get to Tabor. But of such forced journeys as must have been made in this interval we read nothing. On the contrary, Mark tells us distinctly, that not till after this time did they leave the district of Gaulonitis and come into Galilee (ix. 30). Also it is to be considered, that in Galilee now for the first time Jesus had found it advisable to withdraw from all large gatherings of the people, whilst in the dominions of Philip He still calmly resigns Himself to the crowd just when it is flocking to Him (Matt. xvii. 14). People extol the beauty of the prospect from Mount Tabor.[2] At another time, perhaps this might have been an inducement with the Lord, to choose the spot for celebrating with His disciples a joyous feast of the spirit; but now the matter in hand was something quite different from fine, wide-reaching views. The disciples required a twofold prospect into the other world—into the spirit-realm of the heroes of the Old Covenant, as also into the future of the glorification of their Lord in the New. Moreover, as has been already observed (i. 317), the summit of

[1] So that Luke can say indefinitely, following Hellenistical usage: 'about an eight days after.'

[2] Sepp, ii. p. 407.

Tabor was at this time inhabited. There are therefore distinct negative reasons against the tradition that the transfiguration took place on Tabor, while there are other positive ones in favour of the neighbourhood of Cesarea Philippi. Jesus therefore, no doubt, was still in the hill-region at the foot of Anti-Libanus: it was there He led His disciples up a high hill; Luke says, 'up *the* hill' (εἰς τὸ ὄρος.) The highest hill in this neighbourhood is Hermon. Some suppose that Hermon was the scene of the transfiguration, while others name the hill Paneas, near to Cesarea Philippi.[1] In reference to this last conjecture, we are to consider that in the proximity of a very high hill, a small hill, or, in fact, the mere spur of a hill, can hardly be designated as *the hill*, or as *a high hill*. Since then we find ourselves in the neighbourhood of Cesarea Philippi, these expressions seem certainly to point to Hermon. On the other hand, in this mountain journey our Lord's object could not be to get to the region covered with snow, but only to the deepest solitude. The remarkably elevating and refreshing effect of the solitudes of the Alpine regions has been frequently celebrated. In the still seclusion of the high mountain Jesus sought to strengthen Himself and His disciples by prayer. They were praying (Luke ver. 28). The world vanished from their view.

At this solemn hour the disciples saw how the face and the whole appearance of Jesus was altered. He 'appeared to them in a new form.' 'His face shone as the sun:' even 'His clothes gleamed' in the bright light, 'white as snow;' 'white' (adds Mark) 'as no fuller on earth can white them.'

We know how joy often brightens the countenance of a man, how love beautifies it, how by the happiness of a deathbed it is often strangely glorified.[2] The revelations of the future world make holy prophets often pale as dead men (Dan. x.), often beaming for joy. The countenance of Moses shone when he came down from Mount Sinai, so that no man was able to endure to gaze upon it (Exod. xxxiv. 29 seq.; cp. 2 Cor. iii. 7 seq.). Here we have the highest that in this way could come to pass in human experience. The fulness of the Spirit which was in Christ cast its splendour over His whole being; yea, the heavenly luminosity of His inner man, which else was

[1] Hase, p. 189.

[2] Cp. O. Krabbe, *Vorlesungen über das Leben Jesu*, p. 400.

still bound by the obscurity of His earthly appearing, now broke forth, and poured even upon His apparel a white glistering of light, which was wholly new to the astonished disciples. This was a mightier reappearance of that phenomenon which the Baptist saw when the Spirit descended upon Him; a foreshining of the perpetual glorification to be afterwards realized (see above, vol. ii. p. 27). It was the first particular of that wondrous experience which the disciples were now destined to realize; a spirit-apparition in the midst of the present world. The heavenly being of Jesus broke forth out of His earthly: it was as if He stood already upon the heights of the other world, as if already He belonged to the realm of spirits.[1]

This served to introduce the second marvellous particular. The Gospel history announces it with astonishment (*καὶ ἰδού*). The disciples saw how two men appeared and talked with Jesus; and it became clear to them, through the greeting and further proceeding which took place between Jesus and these unearthly forms, that these men were Moses and Elias.[2] At the same time they understood on what subject their discourse was, namely, the decease with which Jesus should fulfil His pilgrimage at Jerusalem. They were in a peculiar state of being; weighed down by sleep, and yet, in the very midst of this state of sleepiness, awake and all alive (*διαγρηγορήσαντες*) and gazing. The sleepiness, therefore, was no common sleepiness, but seemed brought upon them by the overwhelming influence of the spiritual powers which were playing upon them, as on that other occasion in Gethsemane, when Christ was struggling through His agony.

[1] An actual luminosity appearing upon the human body has been repeatedly remarked by physicians as a strange phenomenon attendant upon sickness. This is of itself sufficient to prove the physical possibility of such an eradiation as we are now considering, although the phenomenon does not fall into the circle of ordinary experience as a sign of the *highest* manifestation of life. But that symptoms *can* appear in the highest condition of life, having resemblance to symptoms of life in a lower condition, is shown, *e.g.*, by the twofold way in which a man may turn pale: this may occur at one time in bodily fainting, at another in the condition of highest inspiration, when a beam of the majesty of God is touching his soul.

[2] [It has often been noticed how this reappearance of the lawgiver and the prophet seems to have been prepared for by the manner of their departure from earth; neither of them suffering that dissolution of the body which is the common lot of man. The *reality* of their appearance in glorified bodies thus becomes easier to our apprehension.—Ed.]

And so also their seeing was not now common seeing, but a looking with the bodily eye and a gazing with the visionary perception of the inner man at one and the same time.[1] They were really gazing into the spirit-world; they had before their eyes Moses and Elias. But that they should be able to catch sight of these heavenly forms, was no doubt brought about for them through the medium of Christ's own mood of feeling in that hour, through His glance, and through His converse with those spirits.

It is of the highest significance that the disciples heard Moses and Elias speaking with Jesus of His decease at Jerusalem. Therewith there would dawn in their minds the knowledge of the fact, that Jesus would be abiding in connection with the Old Testament, even if at Jerusalem He should come to a mournful end; that therein He would be at one with the spirit of that lawgiver who condemned transgressors to death, of that zealous one who commanded fire to come down from heaven; but that with all the closeness of this connection, He, by the very circumstance that He was to suffer death, went beyond them. So that in this vision there was displayed to them the oneness of the Old Covenant with the New, and the superiority of the New above the Old.[2] The spirit of the Old Testament and the spirit of the New again greeted each other, as on that other occasion at Jordan when Jesus was baptized (see above, vol. ii. p. 20).

But when Peter observed that the men of the spirit-world were about to depart (Luke ix. 33), he sought to prevent this, speaking to Jesus the words: 'Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.' It had, then, soon escaped from his view what Jesus had a short while before said to him of the end of His life, and that *that* moreover had been the

[1] See above, Book II. ii. 2. Here again we must remind the reader that the dilemma often proposed, that such a gazing must either be merely external (objective) or merely inward (subjective), is entirely false.

[2] [The essential import, indeed, of this incident seems to be, that it was the formal resignation of those who had hitherto been mediators (typical) between God and man in favour of the 'One Mediator,' whom God now also definitely proclaimed as such by His own voice. Moses and Elias, law and prophets, found their fulfilment and were merged in Jesus—and mainly in His death of which they spoke.—ED.]

subject of discourse even now. He would have been so glad to hold fast the glory of this hour, of this association. The world he would now gladly forsake, to the earth he would gladly be dead and utterly lost, for the recompense of being able externally to keep together this communion of spirits, and to tarry in its circle, lodging perhaps in the tabernacle of Jesus with the other disciples. He was beside himself when he made this proposal to the Lord. And yet his greeting of the occasion is characteristic. At any price he would have been glad to avoid the lot of crucifixion on behalf of his Lord. In the strictest sense, he wished here to build a cathedral church, or even to found a monastic order. He would establish a church-fellowship, in which Jesus should be the first person, the law-giver Moses the second, and the zealot Elias the third. Thereby he wished to draw down the spirit-world into this life, and with plastic determination to hold it fast in the world of sensuous perception. Thus he spoke as Simon, not as Peter; as a type of that church-communion which professes to rest on him.[1] He 'knew not what he said,' the Evangelists observe in his excuse. 'For they were beside themselves with fear,' adds Mark. This is perhaps to be understood thus: through their awful sense of the spirit-world, they were carried aloft above the consciousness of ordinary life, felt (so to speak) spirit-like, and found nothing impossible in the thought of living with spirits.

Peter had begun to speak at the moment when the scene appeared about to change, and the third stage of the transaction was on the point of commencing. He was yet speaking when a 'bright cloud,' 'a cloud of light,' showed itself, which began to envelope the men of the apparition which was before their eyes.[2] They were surprised by a sudden access of terror when they saw this sign, and when they observed how those apparitions were vanishing in that cloud of light, whose bright-

[1] Sepp, ii. 408, makes the observation: 'The three tabernacles symbolize the threefold service in the Church—that service of the sacramental sacrifice, of believing prayer, and of good works, which is continually being presented to the divine Almightiness, Holiness, and Love.' More palpably evident is it, that they symbolize a church in which, along with the tabernacle of Christ, there are still standing the tabernacles of Moses and Elias.

[2] Cf. Olshausen, ii. 215. 'The strongest light is = σκότος. Therefore it is said in Scripture with the like meaning, God dwells in a φῶς ἀπρόσιτον, and in thick darkness, 1 Tim. vi. 16; Exod. xx. 21.'

ness was overpowering their eyes. Also, Jesus was by it withdrawn from their eyes. It might possibly seem to them as if He were now being parted from them, as if, in the company of those unearthly men, He were being removed from the earth. In fact, this was the moment when they were completely to learn that He had power to keep His life; that it was free love, if He again stepped forth out of the fellowship of heavenly ones, and with them descended into the valley of death. In that cloud they saw the medium of transition between this world and the other. It was as if Jesus had already embarked in the ship that was destined to convey Him away into the region of glory, which, later, actually did convey Him thither. As in the light of His transfigured body was manifested the breaking out of the heavenly life in the earthly, so in the bright cloud was manifested that veil which the heavenly life, in the unfolding of its full glory, weaves for itself out of earthly powers because it needs such a veiling—the Shechinah.[1] So also the ordinary cloud is the means which allays and tempers for the earth the outward brightness of heaven, as the earth requires. In this stage of highest tension of feeling, the disciples heard the voice which once had been accorded to John the Baptist, 'This is My beloved Son, in whom I am well pleased; hear ye Him.' Upon this the disciples, from fear, fell on their faces. It was revealed to them now by the Father Himself that Jesus was the Son of God, that He was the chosen One above Moses and Elias, and that obedience to Him was the highest duty. It was the second time that this voice resounded: since then it has been heard once more with a similar turn of meaning (John xii. 28).[2]

With this call to them from God, which re-echoed loud in the souls of the disciples, the whole mysterious procedure was closed. Jesus again stepped forth, 'took hold of them, and said, Arise, be not afraid!' They looked up, and, full of astonishment, glanced quickly around in every direction (περι-

[1] The Shechinah is therefore (we may believe) not merely the symbol of the presence of God, but at the same time a real phenomenon of concealment, which shows itself on the occasion of such heavenly manifestations as represent the manifestation of Jehovah in the lower world. It constitutes the correlative opposite to the transfiguration-brightness.

[2] It is altogether without foundation that V. Ammon (ii. p. 309) tries to confound this occurrence with the later one of John xii. 27.

βλεψάμενοι). All had disappeared. Only '*Jesus* alone' stood before them.

We cannot know how far this transaction was intended for those in the other world themselves;[1] although we certainly must suppose that it had an object also for them, since the objective reality of the fact is certain.[2] But that Jesus had thereby gained deep refreshment, as if in heaven itself, for the path of suffering which now soon awaited Him, is evident from the very nature of the transaction. It is assumed, however, with reason, that it also served especially to strengthen the three disciples, and through them the whole band of disciples, for the great conflict which they were now on the way to meet. They behoved first (so to speak) to be fastened with the bands of this heavenly experience to heaven, before they could be led down into the abyss of temptation which lay for them in Jesus' cross and passion. In kindly acquaintanceship with the eternal world of spirits must be laid the deep foundation for that Church of the Cross, which now, in spite of the world, death, and hell, was to be established out of the souls of poor, weak, sinful men.

'As they were coming down from the mountain, Jesus charged them, saying, Tell the vision[3] to no man until the Son of man be risen from the dead. They kept this command,' and obeyed it: they maintained the most profound silence respecting the occurrence. Unquestionably the secret must have proved sufficiently oppressive to them, since they did not know how they were to understand the word respecting Jesus' 'resurrection from the dead' (Mark ver. 10). This word was to them, at present, in two respects a hard riddle: in the first place, in

[1] [The author might have more fully noticed the strengthening influence of this transaction on our Lord Himself. It was as one of the angels sent to minister to Him. Here He saw in the persons of Moses and Elias the whole Old Testament Church represented to Him, and represented as altogether dependent on Him alone, on His death, for the salvation they had hoped in. His face is now stedfastly set towards Jerusalem, the city of sacrifice. —Ed.]

[2] Ebrard states the following object in reference to these (p. 340):— 'In His transfiguration Jesus had announced to the fathers of the Old Covenant the blissful tidings of His willingness to redeem them by His death.'

[3] See Stier, ii. 342.

itself, for they knew not in what sense it was to be taken; and then again, because, not knowing its meaning, they knew not, either, the period when their tongues should be loosed respecting this great secret. If, for example, Jesus had spoken of the general resurrection of the dead at the last day (see John xi. 24), He would then have imposed upon them in that command almost an everlasting silence on the great event which they had witnessed. They had eager discussion therefore with each other as to the meaning of that announcement.

The question has been raised, what object could Jesus have had in binding them to this secrecy? The answer (we may believe) is found in the consideration, that for the larger circle of disciples the transaction could only be made intelligible through the medium of Jesus' resurrection. Yea, even these His most confidential disciples themselves could only then properly apprehend it, when they viewed it in connection with the expectation of their Lord being raised from the dead, since in its very nature it was a prophetic prelibation of His resurrection. If they had now at once made the circumstance known amongst a larger circle, it would have been subjected to profanation in two ways. With the superstitious friends of Jesus, all sorts of chiliastic illusions would have been again quickened; and they would have excited not only themselves, but also these disciples, with expectations which Jesus was just now making it His very endeavour to beat down. On the other hand, gainsayers, by a coarse, hostile criticism, would have found it very easy to throw an air of ridiculousness over an experience woven, as this was, out of the fine, delicate texture of heavenly apparitions and moods of exalted, spirit-like sensibility; and the result would have been, that they would themselves have been made sceptical of the fact which they had witnessed in the hours of their noblest consecration. For it is just as easy to explain away, to all appearance, for the common sense of men, and to resolve into nothing, just the most tender, most mysterious, and most elevated occurrences which betide in the border region between heaven and earth, as it is in the case of a man of a weaker sort to scare away, by any jest or buffoonery, the devotional mood, 'the shy roes' (as Lenan finely expresses himself) of thoughts of prayer; this is proved by sundry forms of anta-

gonistic interpretation of the transfiguration, either bold and dashing, or *recherché* and refined, which we have seen in more recent days. As it was, we can easily conceive that the three disciples would be wrought upon by the occurrence which they had witnessed in the most powerful degree, just through their having for a while to keep the burdensome secret to themselves. But, it may be asked, should not the same strengthening have been imparted also to the other disciples? We answer, these *were* mediately strengthened in the manner which the Lord saw to be the most suitable. For, in the first place, they were again encouraged by the three returning into their circle in a wholly changed mood of feeling, and beaming with a lofty confidence. And next, through this changed state of mind in the three, the rest could not fail to get the impression, that they knew some great and cheering secret relative to the future of their Master and His cause; and this impression must serve to keep them in a strain of expectation likely to do them good.

The further these initiated ones came down the hill, the more they felt that a blessed hour for them was passed by. The threatening world in the low grounds down under, again came forward into the sphere of their spiritual sight. And now it was natural that the thought should occur to them, Why have not those men of God whom we have seen come down with us, that, with the authority which they clearly have in Israel, they might prepare the way for their Master? At least, why not Elias? He is surely to come to usher in the Messias; and now, when he has barely shown himself, he vanishes again! Through such thoughts the question might very well be called forth, 'How say then our scribes that Elias must first come?' The form of their question of itself shows, that they ask it with reference to something just before witnessed, which had begot all kinds of thoughts in their minds. They seem to mean, Why has not at least Elias accompanied us? We are not, surely, to regard that fleeting apparition of him as the fulfilment of this great expectation cherished by all Israel, and which rests upon a clear word of a prophet (Mal. iv. 5)? But Jesus explains to them, in order to calm their minds, that that announcement of Elias was not at all to be referred to this apparition of him, but received its accomplishment in a wholly different fact.

He read in their soul, and understood well, what it was

which they especially wished to say in this reference of theirs to the coming of Elias. In all probability, the thought was present in their soul, If Elias is to come and restore all things for the Messias, how then can so great suffering still lie before Him? This thought, then, He draws forth into view by saying explicitly, 'Elias truly shall come first and restore all things.' But then He gives His disciples to understand, that it does not therefore follow that the path of suffering was to be spared to Himself. They should rather understand the word which stands written of Elias, so as that it shall tally with that which stands written of the Messias Himself. This problem He gives them to solve, in answering the question in their mind, which yet they had not expressed in words. They wished to ask Him, How then can this course of suffering be required with the Messias? He addresses to them the counter-question, 'Why then is it written of the Son of man, that He shall suffer many things, and be set at nought?'[1] Such prophecies of the Messias Jesus found with certainty in the Old Testament; in particular, we may feel sure, at any rate there, where the Christian Church in all ages has found them; *e.g.*, in the 53d chapter of Isaiah.

'Yea, I say unto you' (He added), 'Elias is already come, and with him also they have done as they listed.' That surely means, So little have they allowed themselves to be hindered by Elias from killing the Messias, that they have rather, with the most outrageous self-will, treated and set aside even that mighty zealot himself. 'As is written of him,' added the Lord; an enigmatical word for the disciples then, as for many theologians still at the present day. In the history of suffering told of the historical Elias itself, lay the type of every figurative Elias in the theocracy. The historical Elias was devoted to death by the resolute, wicked Jezebel, the wife of the weak Ahab; and this had at least for its result, that for a long time he had to flee the country, and that later he would not have had much longer continuance upon earth, even if God had not delivered him by taking him up to heaven. *There* may be read a pro-

[1] [The author, in his *Bibelwerk* on Mark (2d edition), gives a somewhat different punctuation and translation: 'And how is it written of the Son of man? That He must suffer many things, and be set at nought;' and in his note on this passage understands this to mean, 'what holds of Him, viz., that He must suffer many things, holds also of His forerunner.'—TR.]

phetic sketch of the fortunes, which as a rule lie before every one who in the theocracy prepares the way of the Lord. And so, in particular, for John was found a Jezebel, Herodias, who made him to be persecuted by the hand of a weak king Ahab, Herod, until she had prepared for him death. But also in the word of the prophet Malachi (iii. 1) might have been found an obscure prediction of the path of suffering which the Elias-John was to tread. For if it was certain that the Messias was to enter into His glory through the suffering of death, and that the prophet announced that His messenger would come, and go before Him and prepare His way in all, then there lay therein an indirect intimation, that he was to go before Him also in the death of martyrdom.

After this explanation, the disciples 'understood that Jesus was speaking of John the Baptist.' He therefore, even more distinctly than before (Matt. xi. 14), referred that prophetic expectation of the Elias preparing the way for the Messias to John the Baptist. Many suppose that Jesus saw only a qualified fulfilment of Malachi's announcement in the appearance of the Baptist, and that His expression, 'Elias cometh and restoreth all things,' points to the fact, that hereafter His second coming will still be preceded by a particular appearing of Elias.[1] But even if in this declaration of His we find an announcement which goes beyond John the Baptist, yet it is not therewith determined, that hereafter the *historical* Elias himself is to come again. Rather, the application which Jesus Himself makes of that passage in Malachi to John, leads us to the inference, that also in the second case the object spoken of is an Elias in a symbolical sense—one who prepares the way for Christ by appearing in the character of a reformer. And so far the word of Jesus would then be the declaration of a rule, in some such shape as this: Certainly, this is a fixed principle, Elias cometh, and will prepare beforehand all things. But this proposition would then have the general signification: at every great coming of the Messias an Elias goes before Him preparing the way. The truth of this proposition is beyond doubt. Yet surely we must hold fast to this, that Jesus saw the proper fulfilment of that ancient prediction in the ministry of John the Baptist; on which account also the disciples now do not go beyond that thought.

[1] Stier, ii. 344.

NOTES.

1. The different ways of taking the narrative of the transfiguration are to be found in Strauss, ii. p. 239, [or in Kuinoel's *Commentarii*, Matt. xvii.—TR.] Concerning the mythical exposition of Strauss, compare, in addition to the discursive observations made above, the illustrations given by W. Hoffmann (p. 375), Hug (p. 85), Ebrard (p. 341). Hoffmann shows in how forced, poverty-stricken, and merely external a method the 'critic' has gleaned and put together particular elements from the Old Testament, in order to exhibit the material out of which (he supposes) Christian legends have fashioned the story. Ebrard has with reason noticed it as particularly striking, that the 'critic' has started the question, What was the object, then, of the bright light (in the narrative before us)? Yet we should not exactly choose to call this question sly, as Ebrard does; it deserves another description. Let us bethink ourselves, that a Spinozist, a Hegelian, who knows how to teach us that all that appears (*alles Erscheinende*) is its own object, can in his critical eagerness so far contradict himself, as even to ask after the object of the bright light of a blissful face! The words of the 'critic' run thus: 'But granting that this bright light were even possible, still the question remains, what end it is to be thought to have served.' As to what concerns its interpretation upon natural principles, this in its different shapes has been very well commented upon by Strauss. Recently, Von Ammon has again enriched this chapter of exposition (ii. pp. 302 seq.). To wit; 'Jesus had placed Himself somewhat higher than those that accompanied Him, who were lying near, so that the light, striking upon the mountain, touched Him earlier than it did them, and gave Him seemingly an ethereal illumination.' *And yet the occurrence took place about the time of evening* (p. 305). Von Ammon's natural explanation would be made more presentable if it were transferred to the hour of morning. Oddly enough, Von Ammon combines with the exposition of this natural illumination the following remark: 'So God appears to Moses, etc.: Moses came back from Sinai with the reflection of this light.' Surely (we imagine) not with a reflection of that natural evening-sunshine, amid which, he tells us, Jesus was standing! From the natural explanation of the fact by means of

objective phenomena, we must distinguish that which explains it by means of subjective states, *i.e.*, dreams of the disciples, according to which it must be supposed that they all dreamed the same thing; while it even then still remains unexplained, how Jesus at the end can, as being awake, have made Himself participant in the mistaking of their dream for an objective occurrence. As ingenious as it is untenable, is the allegorical explanation of the story propounded by Weisse (i. 538); cp. Strauss (ii. 260). According to this view, that high mountain was the elevation of knowledge which the disciples were now reaching,—the knowledge, to wit, in which the idea of the personal Messias was undergoing an intellectual transfiguration in their view. But how could we manage to make the disciples there, in Gaulonitis, suddenly disappear in the land of poesy? The hills of Anti-Libanus are real limestone mountain-ranges; and one needs not to go out of the land of knowledge just because one has a mind to continue in the region of reality and history. That in the hearts of the three disciples there was now dawning a higher knowledge concerning the relation of the Messias to the Old Testament, and to Jewish expectations; this is, upon just grounds, made prominent in Weisse's view of the transaction, but surely it is too strongly emphasized. When we at last come back to the conception of the transfiguration as a miraculous external event, we must, however, observe that the true estimate of this, as of other similar transactions, could not but be difficult, so long as we held the views of a supernaturalism made purely external, and insisted upon the false dilemma, that such an event must be regarded either as one exclusively external, or as one exclusively inward. We have already shown before, how it was necessary that, in conjunction with the objective experience of a heavenly apparition, the visionary faculty in those chosen to receive the revelation should develop into the visionary posture of mind, and how this principle was in especial to be applied also to the case of perceiving heavenly utterances (see above, ii. p. 30).

2. Respecting the expectation of the Jewish doctors of the law, that the prophet Elias was to go before the Messias, see Hug, as above, ii. 86. One rabbinical sentence relating to this runs as follows: 'He will gather you together through the hands of the great prophet Elias, and present you through the hands of the King Messias.'

SECTION XIII.

THE HEALING OF THE LUNATIC.

(Matt. xvii. 14–21. Mark ix. 14–29. Luke ix. 37–45.)

If, on the one hand, the most confidential disciples of Jesus on the mountain received a revelation from the realms of glory which should serve to strengthen them for the days that were to ensue, it was, on the other, allotted to the other disciples, that through a mighty experience of the power of the kingdom of darkness and of the superior power of their Master, they also should be animated to greater courage and watchfulness in their further following after Jesus.

When the Lord with the three disciples, 'on the next day' (*i. e.*, on the day after the transfiguration), returned to the other disciples, who were waiting for Him at the foot of the hill, probably in an inhabited valley, He found 'a great multitude about them,' and even 'scribes, who were around, disputing with them.'[1] The group was evidently in a state of great excitement. But at the moment that they saw Jesus, 'they were greatly amazed, and running to Him, saluted Him.' The striking remark of the Evangelist Mark, that they were greatly amazed, will be explained presently. Jesus observed, probably with displeasure, that the doctors of the law, as adepts in disputation, had with their questions pressed His disciples hard up into a corner. He immediately steps up to them with the inquiry, 'What are ye disputing with them about?' They gave Him no answer,—a proof how much they were afraid of Him. We can easily understand that the more thinly scattered lawyers in those hills of Cesarea Philippi had not yet gone so far in bold hostility to Him as those in Galilee; but yet, without doubt, enmity to Him was already spread abroad even among them. But it is at present in the stage of timid lying in wait. Upon their silence, a man stepped forth from the crowd. He made

[1] Neander observes that this circumstance, that here scribes are meeting Jesus, is more in favour of the transaction having taken place at a hill in Galilee than at Hermon, on the hills near Paneas. But surely we may suppose that scribes were to be found in the dominions of Philip, a Jewish prince.

his complaint, that he had been seeking for Him with a sick person (ἤνεγκα πρός σε) who was his only son; that he was lunatic, and was in a very bad condition; that a dumb demon (such an one as made him speechless, and, as we may suppose, unconscious) had the mastery of him; that he often seized him suddenly (particularly about the time of the growing moon), cried aloud out of him, and convulsed him, so that he foamed and gnashed his teeth; that thus the patient was sore tormented by him, till at last the demon went out of him again, not, however, until he had once more convulsed his whole frame; that, under such circumstances, it could not fail that the patient must be continually pining away; that this sufferer (whose illness on its physical side was plainly epilepsy) he had brought to His disciples, not being able to find Jesus Himself, with the entreaty that they would cast out the demon, but that they had not been able to effect it.

We now understand the situation in which Jesus found His disciples. They had then endeavoured to heal the sick boy, but their attempt had failed. They had certainly received from Jesus authority to cast out demons; and we may surely assume that in His name they had sought to do so in this instance. Yet their treatment of the case had failed,—a proof that, in the undertaking, they had not stood in the power of full communion with Him. This circumstance is probably to be explained mainly by their present mood of feeling. A short while before, they had for the first time heard of the way leading to the cross, on which they were to follow Jesus, and they had in those days, no doubt, to contend with sore temptations to leave Him. Who knows in what measure the power of darkness might already be hovering round the spirit of a Judas, and how much his dissatisfaction might be weighing down and crippling the remaining disciples! And now, while in this mood, they were suddenly summoned to heal a sick person, whose malady had about it something shocking and awful. The unhappy result of their endeavour evinces the want of assurance with which it had been undertaken. In consequence, they were, without question, completely stricken down. This juncture hostile scribes turn to account for the purpose of disputing with them;—we can imagine in what sense. They would easily represent the matter so, that the rebuff of the disciples appeared to fall back upon their

Master. We may therefore conjecture, that in the crowd which surrounded the disciples, helpless and pressed hard by the Rabbins, the spirit of malicious satisfaction and ridicule began to find expression in reference to Jesus and His work.

Thus, without question, this group was in a highly profane mood, and one by no means friendly to the cause of Jesus; but now He suddenly approached them in the well-known majesty of His being, which at present was also heightened by the effects which His transfiguration left behind it. His appearance, therefore, struck the conscience of the people like a sudden blow; and Mark has surely not expressed himself too strongly when he writes: 'they were amazed.' They sought to repair their fault by hastening to meet Him with acts of obeisance.

On hearing the complaint of the man, Christ exclaimed, 'Oh faithless and perverse generation! How long shall I be with you? How long shall I suffer you?' And forthwith He commanded the boy to be brought to Him.

That just at this hour, the world, in the gloom of its despair and corruption, should make the most painful impression upon Him, lies in the very nature of the case. Those who from very high hills come down to the level ground, pass through very great changes in physical respects. They come, perhaps, out of the region of eternal snow and of vegetable growth in its most miserable and stunted forms, and pass through a succession of zones, districts ever more and more warm and blooming, until in the warm vale they see themselves surrounded by the richest vegetation. This contrast presents itself in its full power to those who, out of the higher regions of Lebanon, descend into its warm and richly blessed valleys. But any such change was secondary, in the case of our Lord, to one of an opposite character of much greater significance. He came out of a warm zone, which was so near to the kingdom of eternal light! and was now come into a region in which the frosts of unbelief were blowing keen upon Him. *There*, the spirits of heaven were near Him; here, the spirits of the bottomless pit. Even artists have felt and sought to represent the wonderful contrast between the heavenly scene of the transfiguration and this scene of the bottomless pit, in which the demon of anguish seems to be triumphing over the whole human group which surrounds the wretched demoniac. But Jesus had good grounds

for giving very strong utterance to the impression which this circle made upon Him. The mountain behind Him behoved to transform itself into a Sinai for this group; His voice behoved like a peal of thunder to terrify, and to cleanse the air from the spirits of frivolity (see above, vol. ii. p. 135).

He here openly gave utterance to a mood which we may be sure frequently assailed Him, but which, as a rule, He did not express. In this case He could not but express it.[1] But it is clear that He was rebuking the whole company; for they were all blended one with another in one and the same sentiment of unbelief.

As soon as the boy was brought to Him, 'the demon began to convulse and shake him,' and soon 'he was lying on the ground, wallowing and foaming.' The evil was very great, since even the influence of the personal presence of Jesus, which immediately in itself was so wholesome, yet called it forth so strongly. But, however, this paroxysm was at the same time a proof that the power of Jesus had already begun to work upon the child. Perhaps the Lord considered it desirable to leave this first impression of His personal presence upon the patient to work itself in some measure off.[2] With the most elevated calmness He asked the father of the patient 'how long this had been on him.' 'From a child,'[3] was his reply. And then he probably proceeded to relate to Him particular instances: how the demon had often suddenly fallen upon the boy and thrown him down; sometimes when near the fire, sometimes when near the water, so that the patient had then plunged into one or the other. He charged the evil spirit with the malignant purpose of mischievously destroying his son (ἵνα ἀπολέσῃ αὐτόν). This demon-power stood opposed to him like a sworn hereditary enemy, who meant in his only son to root out his very stock; and imploringly he begged Him:

[1] See the beautiful observations of Stier, ii. 350.

[2] Weisse is disposed (i. 522) to regard the interlocution between Jesus and the father of the possessed boy as an *hors d'œuvre*. He missed the signification of this pause.

[3] The hankering of Olshausen to explain demoniac sufferings by secret sins, through which a defective conception of these cases appears in his *Commentary*, is especially confusing here, since it is expressly said of the boy, that he had had the affliction from childhood. There is, further, nothing in the representation to lead us to refer, as others do, the disasters of the patient falling into the fire and into water to accesses of melancholy.

'If Thou canst do anything, save us! take pity upon us!' In this cry there was a strong dash of the despair which threatened to overpower him, since it not only produced his excitement, but also led him to utter the senselessly rude word, 'If Thou canst do anything!'

Jesus answered him with an enigmatical word, which we may suppose means this: *If thou canst*, is the word! Yes, 'if thou canst—believe![1] All things are possible to him that believeth.' This word wrought with a wonderful power upon the desponding man. He cried out aloud, with streaming eyes: 'I believe! Help my unbelief!' Through the noble honesty which the deepest anguish of soul was blessed to produce in him, this man gives us the opportunity of looking deep into the very birth-place of faith. We see how faith as a free and necessary act of heroic trust, on the path of earnest supplication, of calling upon Jesus, struggles her way upwards out of the dull, servile mood of unbelief.[2] Here repentance and confession of sin follow upon faith or the confession of faith; so mighty in its operation is this strengthening of the soul begotten out of the deepest distress through the promise of Christ.—And now Christ had again prepared an open road for Himself to work upon the sick son—through the heart of the father, who felt the distress of his son as deeply as if he had himself been also convulsed by the demon. The father's cry of anguish was observed to cause a fresh pressing in of the crowd. But the disturbing effect of this thronging of the press Jesus sought quickly to anticipate. Remarkable for its stern decision was the sentence of expulsion with which He accomplished the cure: 'Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him!' Forthwith the conflict of recovery set in: a wild outcry; convulsive spasms; and then the patient lay there perfectly still, free from the symptoms he had been suffering from hitherto, but as motionless as if he were dead. Many, in fact, said he was dead. 'But Jesus took him by the hand and lifted him up, and he stood up upon his feet: from that hour he was cured.'

[1] The expression, *εἰ δύνασαι*, Jesus seems with an intended double meaning to be giving back to the man as a riddle, in some such sense as this: *τὸ εἰ δύνασαι—εἰ σὺ δύνασαι—πιστεῦσαι.*

[2] See Olshausen *in loc.*

Now there began to spread a great astonishment at the mighty power of God shown in the works of Jesus, in that same multitude which for a while had been so doubtful in its sentiments; many expressions of rapturous admiration of Him were heard. Jesus advised His disciples to keep in recollection these utterances of feeling. Not so much (we may be sure) for the reason that doing so might serve for the confirmation of their faith, as that they might thoroughly learn what men were. 'For' (He said) 'the time was coming that the Son of man would be delivered into the hands of men.' But the disciples were now once more as little disposed as possible implicitly to receive so sorrowful a prediction. Why, their Master has just now again shown that, under the most desperate circumstances, He could forthwith work deliverance; that He could coerce the worst demons; that He could change the most unfavourable sentiments in the minds of the people into the most favourable. Luke makes a point of expressing in the strongest manner that they were incapable of taking home Christ's declaration. 'They misunderstood' or 'ignored[1] the word; and it was for them a closed riddle, so that they did not apprehend' its proper meaning.[2] But 'they were also afraid to ask Him' for more specific information. With reverence for His person there blended, no doubt, at the same time the dread of a more distinct and terrible announcement.

When the Lord was again alone with His disciples, they asked Him, 'Why could not we cast him (the demon) out?' Jesus declared to them in direct terms: 'On account of your unbelief;' and added, 'Verily I say unto you, If ye have faith as a grain of mustard-seed, then say only to this mountain, Remove hence, and place thyself thither! and it shall remove thither; and nothing shall be impossible unto you.'

Faith cannot make it her concern, in a literal sense, to be removing mountains of the earth. But if it could be and ought to be its concern, then faith would be able really to remove mountains. For faith is the heart's becoming one with, and being closely joined to, the omnipotence of God. The smallest, finest grain[3] of this power of working in God can

[1] We must not mistake the ethical element in the word ἀγνοέω. It lies in the word very much in the same way as it does in the word *ignore*.

[2] The same judgment recurs in Luke xviii. 34.

[3] Concerning the image of the grain of mustard-seed, see Stier, ii. 236.

effect the most extraordinary operations, and, in actual fact, all things must be possible to it, because all things are possible to God. But on that very account also, faith is not dependent on human caprice, not self-willed, as human enthusiasm is. First of all, it is called by God to remove, to drive out from the soul, the inward corruptions and errors which lie like mountains between the soul and its happiness. Not till then is it called to remove the mountains of spiritual corruption in the life of others. After this, it can then also concern itself with removing the mountains of other people's distress,—the task with which in the story before us the disciples essayed to concern themselves, without having given heed to the right order of things, without having first put aside the mountain of sadness and dissatisfaction in their own hearts, and then the mountain of weakness of faith in the mind of the sorrowing father. At length there come then, in the succession, the mountains of those earthly difficulties which in a thousand ways oppose themselves to the kingdom of God; and at last faith will also address herself to transfigure the earth, and with the earth to change the form of its mountains. And this last is not the most difficult, namely, that at last the mountains of the earth should be removed; but the first, namely, that the mountains of unbelief should be done away.[1] But, however, the order which is by God appointed to man in the work of removing mountains man must not overleap; and if he, without faith, essays to remove mountains in any way, then that alone redounds to his reproach: as with the disciples it not merely redounded to their reproach that they could not heal the sick boy, but also most especially that they had sought to do it without faith. The first thing they should have set about, was to do away with the mountain of unbelief which had placed itself between them and the working of their divine Master's power.

Most especially in this case, since they had to deal with a demoniac evil of especial magnitude. For, 'This kind,' said the Lord in conclusion, 'goeth not out (is not cast out) except only by virtue of prayer and fasting.' Prayer and fasting are evidently here regarded as the two opposed activities in the living exercise of operative faith. Out of the one energy of its self-exercise proceeds, on the one hand, prayer, the striving of the soul

[1] See Stier, ii. 355, etc.

after union with God, and her confirmation in this oneness; on the other hand, fasting, the spontaneous abstinence and well calculated renunciation of the soul, in her earnest endeavour to get free from her old attachments to the world. Thus must a man shake his wings, if in faith he will do miracles. He must, in prayer, conjoin himself with the will of God, and in the same measure, in fasting, struggle himself free from the world; and then he is able, in God, being free, and standing in antagonism to the world, to remove the mountains which are in the world. But the greater the evil is which he will coerce, the greater must be his experience in both these points, and therefore in the *life* of faith. Possibly the disciples might have been able to control a lesser demoniac suffering with that weakened faith of theirs, which in the season of their conflict they had not sufficiently nourished by prayer and fasting; but if they would control this kind of demoniac suffering, this fearful bondage of a human being, who seemed to have been from a child given up to all pernicious influences, cosmical and ethical,—for such a work as that, they needed to be armed by a faith which was engaged in the liveliest energy, in full tension and exercise, between its two poles of life, which are praying and fasting.

By this incident not only had the disciples been humbled, raised up, and warned, and in consequence strengthened for their path of suffering in following after Jesus, but they had also gained from bitter experience a living consciousness of the chasm, which was opening ever wider and wider, between them and that spirit of their nation which was under the leading of the scribes. But that this contrast should be brought more and more home to their consciousness, was just the thing which they most pressingly needed.

NOTE.

The expression, *remove mountains, root up mountains*, was very current in the schools of the Rabbins, to express the doing away of great spiritual or intellectual difficulties. 'Among the Jews an eloquent teacher is called עֹקֵר הָרִים, *an uprooter of mountains*.'—Stier, ii. 355. Compare the quotations which Sepp, ii. p. 416, has adduced in evidence out of Jewish writings.

SECTION XIV.

THE PRIVATE JOURNEY OF CHRIST THROUGH GALILEE, AND THE EXHORTATION OF HIS BRETHREN THAT HE SHOULD STEP OUT OF THIS CONCEALMENT BY TAKING PART IN THE APPROACHING PILGRIMAGE TO THE FEAST. HIS REJECTION OF THEIR ADVICE, AND SECRET JOURNEY TO JERUSALEM.

(Matt. xvii. 22, 23. Mark ix. 30–32. John vii. 1–10.)

After our Lord, in the mountains near the sources of the Jordan, had brought the disciples to the decision that they would belong to Him and follow Him even in opposition to the sentiments and leanings of the people, and had thereby laid the first foundation of His New Testament Church in opposition to the Jewish, He could calmly go to meet the risk of death which threatened Him everywhere, both in Judea and in Galilee. But nevertheless He found it necessary meanwhile to exercise the greatest caution in openly showing Himself in Galilee. He would therefore seem, in all probability, to have avoided the ordinary way back over the sea, and to have betaken Himself in returning to His home by a considerable detour through Upper Galilee. To this the expression in Mark seems to point: 'They went past,' or 'went by' (*παρεπορεύοντο*), 'through Galilee;' an expression which has, not without reason, been also taken to mean,[1] that Jesus did not now, as He commonly did, travel along the public roads, but through small by-roads and field-paths. If the sense be determined thus, then *Galilee* would seem also to be taken in its stricter sense, as meaning Upper Galilee. As they avoided going over the sea, and went round the sea, it must have been through Upper Galilee that they travelled. By these circuits, as they travelled through Galilee crossing their own path (*ἀναστρεφομένων αὐτῶν*, Matt. ver. 22), it would of course come to pass that they did not remain on the main road, but were obliged to choose more solitary ways by mountain, wood, and field. To this pitch had matters come in respect to Jesus' safety in Galilee. That He kept His route as secret as

[1] See Grotius, *Annotat. in Marc.* p. 638. Grotius refers to the use of the same word, Mark ii. 23. Comp. Sepp, ii. 418.

possible, the Evangelist Mark further remarks expressly (ver. 30). It suited His views that He should preserve His life, which He had in spirit given up to His Father from the beginning, as much as possible from secret plots, for the purpose of giving it up to His nation and the whole world, and that He might fall as the sacrifice of expiation for the world, at the right hour and in the right place.

On this journey He again said to them quite distinctly, that He looked forward to be 'delivered into the hands of men,' to be 'rejected' in the judicial courts of men, and to be 'executed,' and that 'He should rise again on the third day.' The Evangelist Luke, in another connection, has already described to us the impression which this disclosure made upon the disciples. They were 'made very sad,' but not in the sense of implicit resignation to the pain which the clear expectation of Jesus' death might have occasioned them. The word itself pained them in an extraordinary manner. It ever afresh called forth in their minds the feeling of dejection.

And 'even His brethren believed not on Him.' They could no longer endure that He should go about in such concealment, whilst they thought that He might with the happiest results show Himself in Judea, and even in Jerusalem itself; they considered that He had there, no doubt, powerful friends; that there His cause must be decided in His favour. Moreover, just now the feast of Tabernacles, which the Jews celebrated in autumn, was near, and all the world was addressing itself to the journey to Jerusalem. Now, they thought, it was doubly His duty that He should attach Himself to the train of pilgrims; that He should go forward, leaving this retirement in Galilee, and in Jerusalem show His glory in His works before the eyes of His disciples, particularly of the powerful among the Jews who reverenced Him. 'No man,' they said, 'dealeth in secret, if he wishes to stand in public recognition. Since Thou doest such things, Thou must manifest Thyself to the world.' Now when John says that 'even these brethren had not believed in Him,' it has been already shown that here he cannot be speaking of a hostile disbelief. (See above, Book II. ii. 13.) They were far from meaning to ridicule Him. His miracles they evidently acknowledged; of His authority they felt sure; but they doubted of the rightness of the course

which He chose to follow, as shortly before Peter had done. Peter, in spite of his fiery character, had sought to throw obstacles in the way of His going to suffer: these brethren, with enthusiastic boldness and with lofty family pride, would fain place Him before the time in the decisive scene, because they are not minded to believe His own words, that He then might become a sacrifice to the persecution of His enemies. This want of trust in His word, of subjection and self-surrender, is enough to merit the charge of unbelief with the Evangelist John. We know not in what place in Galilee they gave Him this advice. At any rate, we must assume that He had not yet publicly shown Himself.

Jesus declined their advice. 'My time is not yet come,' He said. Therein there lay the intimation, that He certainly did mean to go to Jerusalem; only not as yet; and truly not as yet, because He had not yet received from the Father the intimation to do so, or rather, because, according to the intimation of the Father, He was not as yet to travel thither.[1] But He was not as yet to go, because also in a more solemn sense His time was not yet come—the time of His death. The one sense in this connection hangs closely with the other. They, however, through this holding back of His, should not be restrained from following their inclination to go up to the feast. 'For you,' He said reprovingly, 'the time is always ready. For you the world cannot hate; but Me it hateth, because I testify of it that its deeds are evil.' Thereupon He gave them the distinct direction: 'Go ye up to this feast. I go not[2] up to this feast; for My time is not yet come.'

In this passage it has been overlooked that there is a great

[1] See Olshausen, iii. 469.

[2] On the reasons for the different readings οὔπω and οὐκ, cf. Lücke, p. 192. Lücke prefers the reading οὐκ on critical grounds. To these we must add also the consideration, that Jesus really was not repairing to the feast of Tabernacles at all, in the sense of celebrating the Jewish rite of pilgrimage. [Though οὐκ makes the passage so much more difficult, it can hardly be rejected; very strongly in its favour is what Lampe (ii. 312) adduces—'quod Porphyrius, teste Hieronymo (*adv. Pelag.* ii. 6), hanc ob causam Christum arguerit inconstantiæ.' Meyer thinks Jesus *did* change His mind, but is not on that account to be charged with fickleness. For a view similar to the author's, see the quotation from Cyril in Lampe *in loc.*—Ed.]

difference between saying, 'I go not up to this feast,' *i.e.*, I do not join in the pilgrimage to this feast, and the assurance, 'I will not come to Jerusalem during this feast.' Resort to the feast had for the Israelites a *religious* significance of a perfectly distinct character; it was coupled with the observance of a distinct ritual, and with the offering of distinct sacrifices and kindred observances. In this pilgrimage Jesus declared to His brethren that He would not take part. And, in fact, He did not take part in it.[1] He came this time to the feast as a Greek (for example) might have come, in order that He might, with a view to some purpose of His own, avail Himself of the opportunity of finding the people assembled there. His resort to the feast was 'in secret,' says John, 'not openly;' it had no religious character. But that He likewise meant soon to come to Jerusalem, He intimated again to His brethren by the yet more distinct remark, 'My time is not yet fully come.'

But why did He not say to them plainly that He should come after? This is a problem which the Evangelist gives us to solve. As His brethren and disciples were children of truth, they would have been compelled at Jerusalem to say, *He is coming*, if they had been asked, on their arrival there, whether He was coming or not. This is just the case which He seems to have wished to avoid. We see plainly He Himself wished that they should go to the feast. On the other hand, He declared to them that He did not find it advisable to join with them in the pilgrimage and celebration of the feast. At the same time, He repeatedly gave them to understand, that only for the moment the favourable season for His going to Jerusalem was not yet come. With these intimations they were compelled to rest satisfied. And in fact, in spite of their chiliastic unbelief, they understood Him better than many later interpreters of what He said. They attached themselves to the festal caravan. Probably with the brethren who were His disciples He despatched to the feast also His other disciples, at least the greater part of them.

Soon after, the trains of pilgrims had disappeared from Galilee; the country was become quieter; and now Jesus also relinquished His retirement, and proceeded to travel as the great persecuted, 'quiet one in the land,' towards Jerusalem.

We have a proverb, If you wish to strive with the lion,

[1] So also K. Hoffmann, *Weissagung und Erfüllung* ii. 113.

seek him in his den. With this proverb, this wonderful journey of His seemed to be in harmony.

NOTE.

From the circumstance, that Jesus in complete secrecy returned from Gaulonitis to Galilee, travelled about in Galilee, and at last journeyed from Galilee to Judea, we gain quite a distinct hold for the exposition of the chronology. By this observation it is clearly determined that Jesus was not now for the last time leaving Galilee to go to Judea, as has nevertheless been often assumed, in particular by Lücke (*Commentar zum Joh.* ii. 185), Wieseler (p. 319), K. Hoffmann (*Weissagung und Erfüllung* ii. 112), Ebrard (348). For when Jesus for the last time left Galilee, His departure took place in a very public manner. He sent disciples before, to prepare lodging for Him in a Samaritan town (Luke ix. 52). From this it follows, that at that time a great company of adherents accompanied Him; and it will further appear in what way the Seventy were separated out of this great company that was travelling with Him (Luke x. 1). Also, that last journey of Christ was preceded by another course of public activity in Galilee (Luke xv. 1). But it is obviously impossible to square this last public activity of Jesus in Galilee with His present secret travelling through the same land; that last setting out, amidst the full attendance of His disciples, with the circumstance that He now despatches His brethren before Him to Jerusalem; that very public journey accompanied by so much noise and excitement, with His present travelling to the capital in quietness and privacy. Nay, even His latest public appearance at Capernaum (Matt. xvii. 24), and its attendant circumstances, cannot have taken place now. For how little would such an appearance in the most public spot in all Galilee have agreed with the studied concealment of His being in the country? This time, therefore, it was not in Galilee, nor till He came to Jerusalem, that He stepped forth again out of His concealment. From this it follows, that later, and in fact, as will be seen, between the feast of Tabernacles and the feast of the Dedication of the Temple in this year, He must again have returned to Galilee, in order now formally, amidst the largest attendance of His Galilean adherents, to take His leave of that country.

SECTION XV.

THE SUDDEN PUBLIC APPEARANCE OF JESUS IN THE TEMPLE AT JERUSALEM DURING THE FEAST OF TABERNACLES. HE CHARGES HIS ENEMIES BEFORE ALL THE PEOPLE WITH SEEKING HIS DEATH, AND ANNOUNCES HIS DEPARTURE FROM THE JEWISH PEOPLE.

(John vii. 10–36.)

The Israelites celebrated the feast of Tabernacles (חַג הַסֻּכּוֹת, *σκηνοπηγία*), or also the feast of Water, in remembrance of the time when their fathers were marching through the Arabian desert and lived in tents and booths (Lev. xxiii. 42), when they were also repeatedly supplied with water out of miraculous fountains which God opened for them in the dry and thirsty land. In the course of time, with this historical festival had connected itself the feast of the completion of harvest in the gathering in of the vintage. The festival was one of the three great yearly feasts of the Israelitish nation. Its celebration continued through seven days; and on the eighth day it was closed with an after-celebration, which was greater than any of the days which had preceded it. It began with the 15th day of the seventh month (Tisri), falling therefore in the autumn: this year, according to Wieseler (p. 484), it commenced on the 12th of October. This feast was the especial national rejoicing of the Jewish people. They lived in booths constructed of boughs with the fresh leaves on them; and with these booths; the streets, the open places, the courts, and the battlements of the city were thickly dotted, so that a merry-making forest-town almost hid the real city, and the height of Zion seemed transformed into a migratory camp. It belongs to the exalted spirit which characterizes the theocracy of Israel, that it exhibited the commemoration of the sad years of wandering—the nation's pilgrimage—in the form of a joyous celebration, and not one of mourning. The Israelites made merry in their booths; they marched about in processions, bearing branches of fruit-trees, especially of palms and citrons, as if they were on a pilgrimage, and were eating of the trees they met with on their way. All felt so much the more cheerful and merry, because

the solemn Great Day of national atonement had been celebrated a very short time (five days) before, and the nation, in its members, felt itself more than at other times freed from the sense of guilt. The full pacification and happiness of their spirits expressed itself in hilarious banquetings.

Even the services of the temple wore a peculiar character, and pointed back, with very significant symbols, to that time of wandering in the desert. The feast was distinguished by an especial celebration both morning and evening, besides the proper sacrifices.[1] On every morning after the morning sacrifice, a priest went with a large golden beaker to the fountain of Siloah, on the side of the hill on which the temple was built, and drew water: this was brought in festive procession through the Water Gate, where the procession was saluted with the sounding of trumpets, into the courts of the temple; here the priest stepped to the altar, and poured the water into a silver dish, which was perforated, so as to let the fluid escape through tubes. Into another dish he at the same time poured the appointed drink-offering of wine. The assembled multitude shouted their plaudits, sang the hallelujah, and festal music enhanced the joy.[2] Without question, the drawing of water referred as a historical reminiscence especially to the miraculous gift of water which the children of Israel had received in the wilderness. Therewith was then naturally joined thanksgiving for the blessing of springs, and generally for every blessing of refreshment which Israel owed to God's goodness in the promised land; this is shown by the drink-offering of wine which was joined to that of water. To this were then added, in prospect of the future, prayers for a rich blessing of water in copious rains, for the coming season. Hence we read in the Rabbins:[3] 'Offer

[1] 'On the first day there were sacrificed thirteen oxen, on the second, twelve, and so on in diminishing progression; on the seventh, seven—altogether, therefore, seventy oxen;—moreover, every day fourteen lambs, according to the ritual for the atonement of the seventy nations of the earth. On the eighth day, or at the close of the feast, there were offered only one steer and seven lambs, but by a priest chosen for the particular function by lot.'—Sepp, iii. p. 54.

[2] ['So that it became a common proverb, "He that never saw the rejoicing of drawing water, never saw rejoicing in all his life."'—Jenning's *Jewish Antiq.* p. 495.—ED.]

[3] See Sepp, iii. p. 57.

a drink-offering of water on the Water-feast, that the year's rains may be blessed unto thee.' It is to be added, however, that this celebration of the natural blessing of water was a symbol of those streams of the Spirit which Jehovah had promised to His people. Reminiscence was had of this promise in the words of the prophet Isaiah (xii. 3): *With joy shall ye draw water out of the wells of salvation.* It is a debated question, whether this ceremony of the drawing of water also took place on the eighth day of the feast—a question to which we shall have by and bye to recur.

But as Jehovah had opened to their fathers in the dry desert the refreshing springs of miraculous water, so had He in the night-time given them the light of the assuring pillar of fire, scaring away the nightly horrors of the desert. And we may venture to conjecture, that it was with reference to this bright light which had cheered the camp of their wandering fathers, that the Jews had an evening-celebration appointed for the close of the second day,[1] which, according to Maimonides, was repeated every evening of the feast.[2] In the court of the women two large golden lamp-stands were erected; these were lighted, and threw their light from the temple-hill down over the whole city of Jerusalem, whilst in the magical illumination of the darkness a choir of men danced around the lights with singing and music.

At the present time, then, was again come round the festival of national rejoicing. But there was a thought in the minds of the people, which allayed the joy of the riper-minded among them: Jesus had not appeared at the feast. He was missed, both by the enemies who would destroy Him, and by the friends who would fain see His exaltation. A great 'murmuring' was going round among the various groups—a disputing for and against. The favourably disposed said, 'He is a good man,' and therefore a teacher to be relied upon; His enemies said, 'He deceiveth the people.' We notice, in the indefinite expression of the former, how the acknowledgment of Jesus, on the

[1] '*Postridie primi festi illius solennitatis.*'—Mishna. Therefore not on the evening of the first day of the feast, as Winer gives it. But also not on the eighth day, as Sepp (3, 69) assumes, who confounds the observation which the Jews took of the quarter to which the smoke inclined, and which observation was taken on that day, with the lighting of the lamps, which surely would make no especial smoke.

[2] See Lücke, ii. p. 281.

part of the favourably disposed, was already getting intimidated and repressed, through the influence of the hierarchical party. A weight of heavy embarrassment was already pressing upon all public expression of feeling concerning Him. No one dared to express himself openly and frankly concerning Him, 'for fear of the Jews.'

Thus the middle of the feast had arrived, when Jesus suddenly made His appearance publicly: He went up into the temple, stepped forward into view in the midst of the people, and taught. It might perhaps seem as if by this step He were passing over from the extreme of caution to the extreme of daring. But even in this new mode of presenting Himself He maintains His character as the great Master in the knowledge of men. Henceforward, in Judea and Galilee, He could only show Himself in safety by suddenly stepping into a great assemblage of the people, and exercising His ministry there. In such situations, the spirit of reverence which animated the people towards Him still for a while sheltered Him against His enemies. He thus made the crown or surrounding circle of the crowd to be a body-guard of faithful ones, so long as the better Messianic sentiments of the people beheld in Him the Son of David. He stepped forward, confronting His enemies, adorned with the garland of popular veneration, until also this garland faded under the poisonous breath of their enmity and fell in pieces.

On His coming forth at the feast before all the people as a teacher holding so high a position, the Jews expressed their surprise, that He should 'know,' or claim to know and interpret, 'the writings' (of those learned in the Scriptures), or Scripture-learning,[1] when yet He had received no regular education. They disallowed His having the character of a Rabbi, and disputed His qualification to teach. They meant to prejudice with the people His standing up in public as an act of culpable assumption, saying in effect, that He was no regularly licensed Rabbi-scholar, but was teaching out of His own head. Jesus, in answer to this, assured them, that surely He did not get His doctrine from Himself, but from Another; that therefore He

[1] 'Γράμματα without ἱερά (cp. 2 Tim. iii. 15) are not the Holy Scriptures; these are always called ἡ γραφή; but literature (learning). Comp. Acts xxvi. 24.'—Lücke, ii. 197.

was assuredly, according to their requirement, perfectly well licensed; that, to wit, He had His doctrine from 'Him that sent Him;' and that 'any one who would only do His will,' the will of God, to the best of his knowledge (as antecedently to, and independently of, the circle of *His* doctrine, a man might be able, even viewed generally as a man, but especially as an Israelite, in some measure to know the will of God),[1]—such an one 'would also become satisfied respecting His doctrine, whether it was of God, or whether He spake of Himself,' from invention and imagination of His own, and so without consecration, mission, and authorization. They had declared He was an autodidact, a self-educated man, in a bad sense; He appealed to the testimony which the experience of all who feared God could not help giving Him, that He was a theodidact, a God-taught man in the highest sense, whose essential dignity as Rabbi came from the eternal, most high Master Himself. And now He gave them a characteristic by which one might know the unauthorized autodidact. Such an one seeks his own glory; he wishes to shine *through himself, in himself, and for himself,* as opposed to shining *out of, in,* and *for God.* From this characteristic He knows Himself to be wholly clear and free. 'But' (He says), 'whoever in his aims purely seeks only the glory of Him who hath sent him,' such an one will also not be led by any inward beguilement of vanity to distort his doctrine. Since, then, He Himself seeks with perfect sincerity the honour of His Father, derives everything from Him, does everything in Him, and leads everything back to Him, they must acknowledge that He is also in His doctrine true, and to be depended upon; and for this reason, because there is in Him *no* heart's-trick of 'unrighteousness,' of false moral self-direction (ἀδικία). Thus He builds the orthodoxy, the purity of His doctrine, and His rank as doctor, the licensing to teach, entirely upon the pure state of His heart, and upon the wholly pure, unadulterated, perfect learnedness, which goes along with such a pure state of the heart.[2] With the perfectness of His endeavour to glorify the Father, the perfectness of His doctrine is decided, and therewith the completeness of His rank as teacher,—that rank of Master

[1] Lücke, ii. 198.

[2] See Olshausen *in loc.*, and the revised form of his commentary (proceeding from Fr. von Rougemont) in the *Commentaire Biblique*, p. 184.

which in the most proper sense is His own.[1] Thereupon He passed on to attack the truth of their own rabbinical position. It should appear how ill things stood with their law-knowledge, and consequently with their rank as Rabbins, with their divinity. What kind of teachers of the law (He seems to mean) are ye? 'Moses has given you the law; but none of you keepeth the law,' else ye would not 'go about to kill Me!'

It was not merely a dark impulse of deadly enmity stirring in the bosom of His nation that Jesus was thus dragging forth into the light. There were standing over against Him, no doubt, individuals belonging to the party who already, at His last visit to Jerusalem, had sought to arraign Him capitally, because He had healed the lame man on the Sabbath-day (John v. 16). It is a bad secret with these men, that they have sworn His death—a secret which they do not just yet wish to see brought out before the people. But it quite corresponds with the position which Jesus now holds to the hierarchy, that He names the secret counsels of His enemies publicly before the people by their right name.[2]

But His opponents evaded His attack. They sought to stop Jesus' reminiscence of that proceeding, and to represent His accusation of them as ridiculous. They therefore now charged Him with being plagued by the demon of melancholy, pretending that it was a fixed idea with Him that He believed people were aiming to take His life. This charge proceeded (it is true) from the crowd; but His opponents appear to have guided the multitude to make it, for to them He continued still to address Himself, even after the crowd had expressed its ridicule of the charge which He made against them. The opportunity was a very favourable one for decrying Him as suffering from melancholy. The triflers in the crowd would be easily brought to the notion, that Jesus was disposed, like a gloomy mar-peace, to

[1] We cannot urge in objection, that surely, oftentimes, a good will to teach may go along with a very considerable incapacity. In proportion as a man is chargeable with incapacity, so is he chargeable also with presumption, and consequently is morally contaminated. The perfect purpose (*Absicht*) is one with the perfect insight (*Ansicht*).

[2] Here is to be observed, that the fact to which He refers had taken place, not a year and a half before, but in the spring of the same year; and that it did not consist in their having merely thrown out reproaches against Him, but in their purposing to kill Him,—a purpose which was still held to.

spoil the joys of the national festival. And thus His opponents asked Him—those conscious of guilt with the audacity of hypocrisy, the others with an unapprehensive levity but with a tone of equal surprise—'Who goeth about to kill thee?'

Jesus, however, is not put out. In clear terms He set forth the old subject of contention, which many of the priestly party had endeavoured to make into a capital charge against Him (see above, p. 121). He showed how strange it was that they, one and all, the entire priestly party, should have been so much moved at a single work of healing which He had done (on the Sabbath-day). Once more He vindicates that work. Before this, He had vindicated it before the learned Sanhedrim with the highest arguments (one might say, arguments of a speculative kind); now before the people He alleges a popular reason, which we may regard as one of canonical law in the practical sense. He shows by an example, how the law of circumcision stood higher than the law of the Sabbath, on the ground that it belonged to the original laws of Monotheism, which had been handed down from the fathers before Moses' time, and which by Moses had been only confirmed. For the Israelites invariably performed the rite of circumcision on the eighth day, even when that day fell upon the Sabbath. From this He drew the conclusion: If it is then an established principle, if strict law can itself render it obligatory, that the law of the Sabbath should be regarded as done away by the ordinance of circumcision, 'how can ye be angry at Me because I have made the entire man whole on the Sabbath-day?' We may plainly gather from this passage, that circumcision was regarded in Israel as a partial healing of a man. Viewed in its religious aspect, circumcision was a symbol of regeneration; but yet its having this meaning did not exclude the purpose of the law to care likewise for his bodily health.[1] The foreskin was regarded as an organic circumstance, which through particular relations of the country and people had become a faulty attribute, an element of untamedness, of hurtfulness, of disease.

[1] See Winer's *R. W. B.*, article *Beschneidung*. [But see also Meyer *in loc.*, who thinks the theocratic soundness and purity was here contemplated rather than any curative effect on the body. Herodotus (ii. 37), speaking of circumcision among the Egyptians, ascribes only the object, '*καθαριότητος εἵνεκε*.'—ED.]

Consequently, circumcision was a partial (surgical) healing. But since circumcision, as being such, had the power to suspend the law of the Sabbath, it followed, that much more must the healing of the entire man, an organic healing as contrasted with a surgical, or an entire healing as contrasted with a partial, be allowed on the Sabbath-day. And then Jesus dismissed His gainsayers with the exhortation, 'Judge not according to appearance' (as the matter falls outwardly under the eye), 'but judge according to the principles of righteous judgment' (according to the relations of right in the inner, essential relations of things).

Immediately upon this, however, it was plainly disclosed by 'some Jerusalemites,' that the purpose of killing Jesus was certainly entertained by the ruling party, and that it could only have been with great audacity that they could have denied this intention before the people. They said, 'Is not this He whom they seek to kill? and see, He speaks openly, and they say nothing to Him. Indeed, it seems as if our superiors had recognised this man to be the Messias. But however' (they added, with the proud contempt of the inhabitants of a capital), 'we know well whence this man is; but of the Messias, when he shall come, no man knoweth whence He is.' It is true there existed, through the orthodox interpretation of the celebrated passage in Micah (v. 1), the expectation, that the Messias would be born in Bethlehem; and thus soon after, voices were heard even here bringing forward the circumstance, that the Messias should come out of Bethlehem, for the purpose of controverting the Messianic authority of Jesus, who, as they deemed, had come from Galilee (John vii. 42). But it was possible to leave that passage and its interpretation untouched, and yet to form, in reference to the appearing of the Christ, a more or less mystic and fantastic expectation. Later the view appeared completely developed, that the Messias would remain fully unknown to the people till the prophet Elias had pointed Him out by anointing Him to His calling.[1] In reference to the origin of the Messias, there came up even the notion, that He would rise up among men, without father or mother, appearing by an immediate incarnation, or as an angel,

[1] Justin, *dial. c. Tryph.* [226, A.] See Lücke, 212. Comp. Tholuck, *John*, p. 204.

as many supposed likewise in reference to Melchizedek and Elias, some also in relation to the prophets Haggai and Malachi.[1] So likewise there arose the expectation, that the Messias would first show Himself to the people, and then hide Himself again.[2] Thus much is clear, that these Jerusalemites reject Him on account of the meanness of His origin.

But Jesus cried to them in the temple with a loud voice: 'Well ye know all that, as well who I am as whence I am!' With the calmest, purest self-consciousness, He thus of His own accord spoke in the temple, with an especial purpose raising the tone of His voice, in reference to His earthly origin, because those empty men imagined that *that* must humble Him. He even treated with a certain cheerful irony the supposition that therewith they knew His real essential origin. Yes, well know ye all that (He said), who and whence I am. But He then added, with equal steadiness of consciousness: 'and yet—I am not come of Myself, but the True One' (the true sender of the Messias, not that legendary outward heaven, from which ye expect a legendary procession of the Messias), 'he it is that hath sent Me, and Him ye know not.' That He came from the Father—*this* was most properly His own *whence*,—His essential origin, which to them was altogether unknown. And just as unknown to them was His proper character, which He described with the words: 'I know Him, and indeed because I am from Him, and because He hath sent Me.' They therefore, in fact, did not know whence Christ was come; yet in a wholly different sense from that in which they deemed (ver. 27), they were not to know. The energetic manner in which Jesus sought to put back and to humble the pride of these people, reproaching them with knowing nothing aright of God, exasperated them to such a pitch, that they sought to take Him. They forgot the part they were playing. Proud as was the contempt they had expressed for Him, ironically as they had now expressed themselves in reference to their superiors, yet now, in their thirst for vengeance, they would fain have made themselves the bailiffs, to hand Him over to the authorities. But 'no one dared to lay hands on Him'—such a spell did His majesty throw over their minds! And therewith those very people, who had scorned Him on account of His origin, were

[1] See Sepp, iii. p. 51. [2] Lücke, ii. 213.

the most suitably punished. John, however, in relating this circumstance, that they did not dare to seize Him, with profound wisdom and piety refers the fact to its last and highest reason—to the overruling power of God; for he adds the remark: 'because His hour was not yet come.'

But as the decided gainsayers of Jesus, together with those who held the position of proud neutrals, expressed themselves more and more strongly against Him, so also His numerous adherents came forward more and more decidedly in His favour. His own superiority of spirit as contrasted with His enemies emboldened them. They appealed to His many miracles; they extolled the greatness of these miracles; they even proposed the question, whether Christ, when He came, would be able to do more miracles than this man did? That was significant enough. The Pharisee party, and the chief priests, through whom that party was compelled to act, were made very uneasy by the accounts which they heard of these sentiments among the people. Accordingly, the Sanhedrim, which held its sittings close by, in the 'stone chamber, between the court of the Gentiles and the inner court,'[1] sent officers of justice with the distinct charge 'to seize Him.' Upon their appearing before Him, He immediately saw their object; but confidently told them it was not yet the time. He spoke to them and to the crowd around with a heavenly tone of pensive cheerfulness, with a heavenly calmness which completely disarmed them: 'Yet a little while am I with you, and then I go unto Him that sent Me: ye shall seek Me, and shall not find Me; and where I am, thither ye cannot come.' This word, for its main import, announces to them with mysterious significance, that they would, at any rate, not as yet be able to put any violence upon His freedom. And if at some future time they should seize Him, yet then (He implies) it would come to pass through His own free self-surrender,—that at that very time He should go away from them, vanish from their reach, more than ever: When He once should be gone to His Father, then with all their arts they would no more be able to touch Him; neither discover Him, nor reach Him. How strongly in this declaration is expressed the heavenly superiority of Jesus over officers and judges, over prisons and fetters! His words have, no doubt, also a background of prophetic

[1] See Tholuck, *John*, p. 206.

meaning. The Jews since that time have unconsciously been seeking Him everywhere and have not found Him: through their guilt they have been, as it were, under a sentence of excommunication, forbidding them from recognising His throne, from coming near Him. And so even now the *Jewish*-minded amongst the bystanders were unable to hit the true sense of His mysterious word. 'Whither then is He going' (they said)? 'Whither, that we shall not find Him?' They no doubt imagine that they would be able to find Him out anywhere in the world. 'Will He go (we wonder) amongst the far-off dispersion' (the *diaspora* of the Jews among the Greeks or the heathen) 'and teach the Greeks?'[1] Thus they made as though in mockery they would fain send Him off to the heathen, as being only good enough for *them;* whilst unconsciously they were already in their words prophesying their own self-rejection. It is, no doubt, with deep inward reflection that John mentions this remarkable word of theirs; in their infatuation they wholly missed the true sense of what Jesus had said, whilst yet they are seen exactly to hit the truth as soon as we give their words a higher interpretation. For Jesus has, in fact, left the Jews, and gone in His Spirit into the far-off world among the Greeks, in order to teach the heathen. The Evangelist, moreover, finds it remarkable that the Jews were not able to get over the enigmatical saying of Jesus: 'Ye shall seek Me, and not find Me; and where I am, thither ye cannot come.' It was as if they dimly felt that the words implied some grave mystery in reference to themselves. Of the officers for a while we read nothing further. The more they approached Him, the longer they went after Him and heard Him, the more they felt themselves bound in spirit so as to be unable to lay hand upon Him.

Thus the utterances of Jesus' enemies, and in general the judgments of the world concerning Him, traversed each other. Some affirmed that a spirit of melancholy inspired Him with the apprehension that His life was sought; while others marvelled at His bold appearance in public, and that the rulers did not immediately seize Him, wishing as they did to kill Him. The former were requiring that He should stand forth in public as a properly licensed teacher, as a Rabbi, that is, regularly brought up in the schools of the country; the latter,

[1] Comp. Sepp, iii. p. 52.

that if He would fain be the Messias, He should step forth out of some most mysterious concealment as if out of heaven itself. Thus their utterances concerning Him resolved themselves into contradictions. But they one and all agreed together in this, that they affected to despise Him, and yet were continually and with the intensest anxiety occupying themselves with Him, cowering before Him with terror and awe. And this was the sharpest judgment of God upon them, that with no apprehension of the reality, their verdicts upon Him condemn their own selves and glorify Him. One party acknowledged that He knew the Scriptures without having been trained in the schools as they had been; another, that they knew no other ground to allege against His being the Messias except His origin; a third, that it might perhaps come to this, that He would turn from them, and go away to the Greeks as a teacher of the nations. And repeatedly they one and all were constrained to make apparent their powerlessness against Him, in that they would have been glad to seize Him and yet were not able to accomplish it, their plans being frustrated by the power of His word and the majesty of His being.

NOTES.

1. The feast of Tabernacles had such an air of merry-making, and the usages of the feast, particularly in reference to the gathering in of the vintage and the blessing of the year, were of such a kind, that Plutarch was led to suppose that it was a feast of Bacchus.[1] See Winer, *R. W. B.;* Sepp, iii. p. 56.

2. It is a radical misconception of the character of the Hebrew religion (which really is historical, and is a positive institution founded upon a theocracy) to regard the Israelitish feasts as being originally feasts of nature; to regard, for example, the feast of Tabernacles as a feast of the vintage

[1] [The passage of Plutarch is in the *Symposiacs*, iv. 6. 'They bring out tables, and furnish them with all kinds of fruit; they sit under tents or booths, made chiefly of vine branches and ivy wreathed together; and this they call the feast of Tabernacles; and then a few days after they celebrate another feast openly and directly in the name of Bacchus.' Plutarch here probably refers to the last day of the feast; and he goes on to tell how they enter into the temple to the sound of music and with ivy branches like Bacchanalians.—ED.]

(cp. Winer, ii. p. 7, the note), or the drink-offering of water in the feast as a ceremony drawn from the water-libations of the heathen. As we cannot refer the Christian feasts to occasions of the life of nature, so neither can we any more the Hebrew; for the fundamental character of both is alike historical. But that gradually the celebration of certain circumstances of the natural life of the year blended with the feast, is consonant with the spirit of the theocracy, which finds in nature, as in a mirror, the image which reflects the spirit.

SECTION XVI.

JESUS BEGINS TO ANNOUNCE THE CONTRAST BETWEEN THE OLD TESTAMENT SYMBOLS OF THE TEMPLE, AND THE REALITY OF NEW TESTAMENT SALVATION IN HIMSELF. HIS TESTIMONY RESPECTING THE LIVING FOUNTAIN IN CONTRAST TO THE FOUNTAIN OF SILOAH ON THE LAST DAY OF THE FEAST OF TABERNACLES. THE FRUSTRATION OF THE PURPOSE OF THE SANHEDRIM TO TAKE HIM PRISONER.

(John vii. 37–52.)

On the last day of the feast of Tabernacles, Jesus stood forth in the temple, with a loud voice proclaiming words designed to disclose to the people how the symbols of this feast were in His life to find their accomplishment.

This 'last, great day,' of which the Evangelist speaks, was without doubt the eighth day of the feast, which probably formed a marked contrast to the other days, and the signification of which must (we doubt not) be drawn from the consideration of this contrast.[1]

The seven feast-days noted the pilgrimage of the people of Israel in the wilderness, which was represented by dwelling during those days in booths. The eighth day seems, therefore, by necessary consequence to have acquired a reference to the entrance into Canaan. This explains its being said by the

[1] The Rabbins regarded this day as a separate festival. See Lücke, ii. 224.

Rabbins,[1] that on the eighth day of the feast the Hallelujah was not to be sung as on the other days, because we ought not to rejoice too much over the defeat and destruction of our enemies. The same reference lay in the fact, that on this day everybody returned to their usual place of abode (John vii. 53). It follows, that on the seven days it would be symbolically set forth, how, during the wandering of the people in the desert, Jehovah had opened miraculous springs of water for them. But if the eighth day set forth their entrance into Canaan, where the Israelites found springs of water in abundance, then we may be sure the drawing of water would be omitted on this day. This inference is, moreover, confirmed by the testimony of the Rabbins, that the drawing of water took place only on the seven regular days of the feast.[2] It is true Rabbi Judah, on the contrary, asserted that the libation took place on the eighth day as well. But the meaning of the ceremony enables us to understand how there might have gradually crept into its observance a degree of wavering and inconsistency. For under the guiding influence of the theocratic Spirit, this drawing of water grew by degrees into a symbol of that Spirit, or that life of salvation, whose fountains Jehovah designed to open for His people. Isaiah contrasted the miraculous wells out of which Israel had drawn in its first wandering through the desert, with these wells of salvation out of which the people was to draw in its second journey through the desert, when returning from their captivity (Isa. xi. 12–xii. 3). But when once this blessing of water had become a symbol of the Divine Spirit, the genuine children of the theocracy would feel that Israel's real entrance into the promised land had not yet come, or that to the land itself the true fountains were yet wanting in any complete fulness. Under these circumstances, minds were struck by the fact that the temple of Moriah itself had no fountain, but only the temple-hill outside the walls which enclosed the sanctuary; and that in consequence the water needed to be fetched to the temple from the holy well called Siloah. In this fact they saw a sign, that even to the priesthood and the sacrificial cult the true Spirit of life was yet wanting; that the refreshing life of the Spirit needed to be brought to the stiff, external service of the temple

[1] See Sepp, iii. 54. [2] See Lücke, ii. 226.

from the softly gushing and often despised fountain which in Israel was at the side of and beyond the barriers of the hierarchical fence,—the fountain of the prophetical spirit, which the well Siloah represented (see Isa. viii. 6).

Since then the prophets regarded the absence of fountains in the temple as a symbol of the absence of the Spirit in the old temple-service, it would naturally follow, that to their view the divine promise, that at some time the Spirit of God would be poured out in full measure over their sanctuary, was exhibited in the image, that at some time a large fountain was to be expected to gush forth in their temple, from which there should issue forth a mighty stream. In the most general sense the promise ran, that a great blessing of waters would come upon the thirsty land of the people (Isa. xliv. 3); then, that the people itself should be as a watered garden, yea, like a spring of water (Isa. lviii. 11). A prophet as early as Joel promised more definitely a living spring to the temple (Joel iii. 18). Ezekiel pictures very graphically the mystic river of water, how it breaks forth under the threshold of the temple, and how as it flows it grows ever wider and wider (Ezek. xlvii.). The prophet Zechariah represents the city of Jerusalem in general as the source of those streams of blessing which should flow forth throughout the world (Zech. xiv. 8).

The eighth day of the feast was then the day which, according to its symbolical meaning, had to represent this time of the streaming life of the Spirit. Wherefore the eighth day could claim to be put on a footing even with the feast of Pentecost: not merely as the close of the festal celebration, as a proper festal Sabbath, but also on account of its reference to the time of the outpouring of the Holy Spirit, it might be rightly extolled as the good, the great, the glorious day. Nay, we might venture to suppose that, as being the *feast of In-Gathering*, it was designed to point to that gathering together of the nations at Jerusalem to take part in the service of Jehovah, which was to be brought about through Israel's baptism with the Spirit (Isa. lxvi. 18); particularly if we take into consideration the circumstance, that in the seven days the sacrifices of Israel's intercession for the seventy heathen nations had been all of them fully offered.

When, therefore, the Israelites on this day again assembled

in the temple, and the ceremonial of drawing water, practised up to that day, was omitted, without that fountain making its appearance which was to take the place of those extraordinary gifts of water which Jehovah had bestowed, there would arise the feeling of a want which would lead the children of the Spirit to pray for the blessing of the Spirit of God, but which with the bondmen of ceremony would perhaps prove the occasion of their bringing into the festal observance that wavering inconsistency above spoken of. They might, perhaps, at times recur to the drawing of water; and to this the exceptional testimony of the Rabbi Judah may be referred, that the rite of drawing water took place on the eighth day as well.

This feeling of want, which on the eighth, the glorious day, could not fail to arise in the minds of the festal celebrants, is the very point to which Jesus attached the announcement which He made. He cries aloud, 'If any man thirst, let him come to me and drink! Whoso believeth in me, in him shall the word of Scripture (relating to the streamings of water which were predicted) be fulfilled; rivers of living water shall go forth out of his very body.'

So He spoke, not merely (we may apprehend) with a skilful adaptation to the custom of drawing water, but because it was in Him that that prophetic symbol was to find its accomplishment. In Him was to be given to the people of Israel that miraculous fountain of the eighth day, for the breaking forth of which out of the temple the people was hoping.

It follows also, that this proclamation of Jesus suited, with perfect propriety, the celebration which took place in the temple on the eighth day.[1]

Thus, also, the promise of Christ is illustrated and explained by its correlative,—the Israelitish expectation with which He

1 Lücke expresses the opinion, that if we cannot make up our minds to follow the exceptional notion of the Rabbi Judah, that the libation took place on all the eight days alike, we have nothing left, except either to understand the last great day of the feast to have been the seventh, or else to suppose that if the proclamation of Jesus was made on the eighth day, it alluded to something else, and not to the pouring out of the water (see Lücke, ii. 228). But surely from what has now been said as to the import of the symbol as viewed by the prophets in general, the conclusion has been fairly arrived at, that our Lord's words fit in most properly to the temple-ceremonial of the eighth day.

had to deal. In the strongest words He declares that HE is the living Temple-fountain. They should come with that thirst of theirs, which the water-libations of the seven days had not slaked, to Him, and drink. Then, not only will their thirst be allayed, but they shall have the promised fountain. And not merely in the temple, or outside of themselves;—they shall themselves become well-heads through their fellowship in life with Him. And not some little rivulets shall they be;—rivers shall go forth from them. And these rivers shall not flow barely from the hours of their highest consecration in devotional rapture, but from their body (the κοιλία) itself, even as the streaming forth of the temple issues forth not from its building, but from its corporeal foundation (κοιλία), the hill on which the temple was built.[1] Their new human nature itself shall become the seat of that fountain from which these waters shall issue. Moreover, these streams shall not be streams of common water, but of living, life-giving water.

John adds in illustration: 'But this he spake of the Spirit, which they who believed on him should receive; for the Holy Spirit was not yet (given[2]), because Jesus was not yet glorified.'

There can be no doubt that John has interpreted the words of Jesus rightly. Even if the water here mentioned denotes primarily eternal life, yet eternal life is identical with life in the Spirit of God. But here the point referred to is not merely the water of life in itself, but its character as issuing from an original spring, as streaming from a well-head; and this is simply a figurative description of the Spirit, the free Divine Life which produces itself.[3] This life of the Spirit, no doubt, even now issued forth from Jesus at once upon the believers who came to Him, so far as it allayed their thirst, that is, in the measure of a draught; but as creative life in the measure or in the measurelessness of a fountain, it could only at a future time flow forth from them (ῥεύσουσιν), after the outpouring of the

[1] We thus agree with Gieseler (See Lücke, ii. 229) in referring this expression to the temple-hill. Out of the bellies of the pitchers, which Bengel thought were referred to, there flowed no well-streams. Besides, the festal water-pitcher is no longer at hand on the eighth day.

[2] Lachmann has the addition δεδομένον, following certain original authorities. But we must admit that it is not sufficiently authenticated.

[3] This with reference to Lücke's observations on John's interpretation.

Holy Spirit, which presupposed the fulfilment and glorification of the life of Jesus Himself.'

The Holy Ghost, viewed in its essential being, is as eternal as that eternal clearness of divine self-consciousness which interpenetrates the fulness of God's being, the deeps of the Godhead (1 Cor. ii. 10). And so, as being the Eternal One, it comprises all forms of the Spirit which pertain to the revelation of God. But viewed in its manifestation in the world, it is the Spirit of that last and highest revelation of God in the world, which has perfected itself in the perfected life of Jesus, and which is therefore the glorification of His life. And in this sense the Spirit 'was not yet,' was not yet operative. Not till Christ was glorified was that reconciliation of God with mankind completed, through which the consciousness of believers could be entirely restored to oneness with God, and thus become a well-head of divine life.

This word of Jesus, the Evangelist relates, made upon many persons a very deep impression. These, no doubt, were they who recognised the fact that His word had suddenly thrown light upon their feeling of unsatisfiedness, upon the painful longing which, just on this glorious day of the feast, woke up into lively consciousness the sense that with the temple the true well-spring was yet wanting. Some said, 'Of a truth this is the Prophet,'—asseverating it solemnly, as if concentrating their minds against the impression of hostile gainsayings. Others said right out, 'This is the Christ.' These last felt that He not only could point out their unsatisfied longing as the Prophet, but also satisfied it as the Christ.

But forthwith against these confessors of Jesus there stepped forth others in decided opposition, who sought to crush them by reference to Scripture. The circumstance that Jesus came originally from Galilee, they chose to make into a presumption that He was Galilean-born; so away they argued: 'Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, David's home?' In consequence of these conflicting views, there arose a strong party-division (σχίσμα) among the people;—a sign fore-announcing the future division between believing and unbelieving Jewry. Some of

[1] Comp. my work, *Der Osterbote*, init.

the gainsayers would again fain muster resolution to take Him, probably in connection with the officers who had for some while been despatched for that object. But this time they were not only opposed by the spiritual power with which Jesus confronted them, but also by the intimidating resistance of a company of decided adherents, and the design once more still remained unaccomplished. Quite disheartened, the officers came back to the members of the Sanhedrim, who had sent them; and when asked, 'Why have ye not brought him?' they openly declared, 'Never spake man like this man.' Therewith they not only expressed in a most naive manner how greatly they were affected with the power of Jesus' words and bearing, but they also, by thus speaking, affronted in the highest degree the ecclesiastical body in whose service they were. Such words as Jesus spake they had never (so they unconsciously gave them to understand) had the opportunity of hearing even from any one of these high spiritual dignitaries themselves. The latter, however, seem also, with equal unconsciousness, disposed forthwith to ratify the strange judgment expressed by their ecclesiastical servants, before whom they were wont to show themselves in their undress. 'Are ye also deceived' (such people as ye are, office-bearers of the temple)? 'Does any one of the rulers or of the Pharisees believe on him?' Thus they sought to take hold of the temple-servants by their weak side, by that pride of station which subordinate officials are so ready to share with their superiors in dignity, especially the servants of the high hierarchy. They will fain secure these men to themselves, by prompting them to share more than ever before in their secret contempt for the people (the populace, whom they declared 'accursed'). We do not imagine that in those words they pronounced any formal sentence of excommunication upon the followers of Jesus. We must distinguish the curses which these high ecclesiastical personages pronounced in private from their official sentences of excommunication. But, however, very soon was their rash declaration, that no one of the rulers or of the Pharisees believed on Jesus, which they probably threw out with a consciousness of its falsehood, to be put to the blush. For Nicodemus, being present at their meeting, was compelled, at least in some measure, to protest against what they had said, if he would not sit there a renegade to his own con-

victions. He therefore made the counter-observation, 'Does our law condemn a man, when it has not' (in its representatives) 'first heard him, and in a legal manner ascertained what he does?' In the gentlest manner, and only indirectly, he reproved their condemnation of Jesus, showing them that hitherto they were allowing themselves to pronounce that sentence only in an illegal form, and that, by doing this, they stood themselves condemned as transgressors of the law. But even this soft whisper, proceeding from the most extreme circumspection, was much too strong for the vehemently excited passions of this tribunal. They saw also therein a decided declaration, that Nicodemus would fain be a disciple of Jesus, and reproached him with it, using that word of contempt, which thenceforward was to throw contempt on all disciples of Jesus: 'Art thou also of Galilee?' And then in derision they added, 'Look and see, out of Galilee ariseth no prophet!' The word cut two ways; it was meant to annihilate alike Nicodemus and the Man whom he was vindicating. If thou art a Galilean (thus it ran), then thou surely art just as little a prophet as he is: for how can a Galilean be a prophet?

We cannot help being in the highest degree struck by seeing that in our own times the circumstance that the prophets Elijah, Jonah, and perhaps also Nahum and Hosea,[1] were of Galilee, has been urged for the purpose of throwing suspicion upon the genuineness of this passage, on the ground that it is unlikely that the learned court to whom this objection is ascribed, should not have been aware of those facts. This critical argument is a proof, how profound Rabbins all over the world hang together, and will suffer nothing to assail any others of their number. To be sure, in answer to this critical observation, the circumstance has been pointed out, that at the time of those prophets, Galilee had not as yet formed the contrast to Judea that it afterwards did.[2] Also, attention has been drawn to the distinction between Upper and Lower Galilee, by which the number of the Galilean prophets will perhaps be brought down to one, Jonah.[3] But all such endeavours to lessen the dimensions of the difficulty have no place here; for, like the assaults on the credibility of the narrative themselves, they would simply have the effect of breaking off from the story a sharp-pointed fact of

[1] See Lücke, ii. 241. [2] Ebrard, 310. [3] Von Ammon, ii. p. 386.

much historical interest, and of universal significance. Impartial inquiry can feel absolutely no occasion whatever for endeavouring to save the learned infallibility of a body of men speaking under such passionate excitement and exasperation as animated this Sanhedrim. This is the very point now before the writer; this it is that the historian, or rather that the history itself, will show—that a passion of hatred, especially of hatred against such an one as Jesus, can so utterly bereave of their senses even the venerable college of lawyers and priests, that in the ebullition of their excited feelings, they cannot help committing the grossest offences against sacred learning, *or perhaps commit these offences even of set purpose.* Our critics have not once thought of the possibility of the latter case. And yet, if they had chosen, they might have made such a possibility in some measure clear to their minds, by recollecting how the forged Decretals of Pseudo-Isidorus had been introduced into the ecclesiastical law of Rome. How many cases might be found of an ignoring of historical facts, which are at least very like that now before us, in the history of more recent Scripture-learning? We see the irony of Divine Providence in dealing with the members of this Spirit-bereft college, that they themselves are guilty of the very greatest offence against Scripture-learning, whilst they are endeavouring to crush the disciple of Jesus to the earth with an authoritative dictum of such learning. And the same relation as Nicodemus held to his colleagues, do the maintainers of the genuineness of the Gospel, in the present instance, hold to its assailants. Nicodemus noted the learned sentence which his colleagues delivered, and treasured it up in his remembrance with, no doubt, a peculiar smile. Very probably this dictum had its part in emancipating him from the authority of the Sanhedrim. And so also can the vindicator of this record note the exclamation of our critics, 'Art thou also one of the uncritical? Search and look! Such a blunder could no Jewish doctor be guilty of, who, together with the Old Testament, was a student of much other literature besides; but, at best, a Christian doctor of the first centuries, who can be supposed to have confined himself to the Holy Scriptures alone much more than the Rabbins had done. And if the blunder must needs appear anywhere, it could hardly in an unlucky moment have escaped those doctors in the ebullitions of passion;

but if a Christian in the first times of the Church, with serene, tranquil spirit, applied himself to write a gospel, we can very well suppose, that in a season when he was calmly recalling the past, and meditating on the word of God, he might much sooner than they happen upon such a mistake.' We smile with just as much unconcern at this college of critics as Nicodemus did at his colleagues; and we have our own especial thoughts in reference to so singular a style of erudition.

'Out of Galilee ariseth no prophet!' This was their argument, their sheet-anchor; like the comfort on which Macbeth leaned:—

> 'I will not be afraid of death and bane,
> Till Birnam Forest come to Dunsinane.'

Birnam Wood came, and he was lost. And so it behoved also soon to seem to these doctors, that exactly the most mighty Prophet of all was come out of Galilee.

NOTES.

1. Von Baur justly observes in the treatise already referred to (*Ueber die Composition, etc.*, p. 108), in reference to the manner in which Jesus deals with His opponents, according to the 7th chap. of St John, that here the dialectics of unbelief were exposed in their entire worthlessness. 'If only they might continue in their unbelief, they take refuge in the most untenable objections, and shrink from no inconsistency.' The voucher for this is found in a criticism which, in controverting the authenticity of this Gospel, observes, that it was impossible for Jewish doctors to fall into the mistake of asserting that no prophet ariseth from Galilee, and then immediately after assumes that Christian doctors could very easily fall into the same mistake while inventing the scene in which it occurs. V. Baur, to be sure, tries to obviate the inconsistency by the observation, that 'the Evangelist has palpably no interest of a historical kind.' But this 'palpableness' appertains wholly to our critic, to whom generally what is historical seems to transform itself into a gaudily painted picture-book, manufactured for the illustration of abstract schoolmasters' theses. In the present case, however, he has overlooked the fact, that the author, who according to him has fashioned the fourth Gospel to exhibit by examples the dialectics of evangelical faith,

would seem not merely to have been devoid of historical interest, but to have been led by an antihistorical interest to falsify history.

2. On the remarks of Weisse and Bruno Bauer on the 7th chap. of St John, comp. Ebrard, 309.

3. The arrogance of the Jewish hierarchs and Rabbins developed itself into an ever increasing contempt for the unlearned. They nicknamed them *the people of the earth.* 'The Talmudists go so far in their folly as to assert that it is only the learned that will rise again.' See Lücke, ii. p. 239; Tholuck, p. 211.

SECTION XVII.

JESUS THE LIGHT OF THE WORLD IN CONTRAST WITH THE LIGHTS OF THE TEMPLE.

(John viii. 12–20.)

The passage respecting the adulteress (John viii. 2–11), including the two verses immediately preceding it (John vii. 53, viii. 1) which form the link of transition, is shown by the testimony of the most authoritative diplomatic evidence not to belong to this place. In several distinguished manuscripts and versions, and especially in many eminent fathers, the passage is wanting: in some manuscripts it is marked as of doubtful authenticity, in others it forms an appendix to the Gospel of John, or is inserted elsewhere, as after John vii. 36, or after Luke xxi. 38. To which is to be added, that the text of the passage itself has a much larger number of various readings than is the case usually. The more particular discussion of this point would not be in place here: we refer the reader to Lücke, Tholuck, and Hitzig.[1]

[1] See Lücke, ii. pp. 263 seqq.; Tholuck, p. 213; Hitzig, *Ueber Joh. Mark*, p. 205. The remarkable phenomenon, that the ancient witnesses are so strangely divided in reference to this passage, is by some explained as follows:—The passage was originally a part of the Gospel; but a doubt arose, whether (through a misunderstanding of the gentleness shown by Christ to the adulteress) it might not work prejudicially to morals, and therefore it was left out; but later men took courage to restore it to its

It appears, however, to be also decidedly made out, that we are to recognise in the section a fragment of genuine apostolic tradition; and that the grounds of suspicion, by which it has been attempted to prove that the substance of the passage is in itself apocryphal, are without any weight.[1]

We can readily understand the motives which have led to the introduction of this passage in this particular place. But it is easily shown that the narration does not belong here; nay, that it cannot be regarded as a fact belonging to the history of Christ's appearance at the feast of Tabernacles at all; that we have rather grounds for supposing that the circumstance took place after the last public entry of Christ into Jerusalem. It has been already observed that in some manuscripts the section is found in Luke's Gospel following the twenty-first chapter. At any rate, it seems in point of time to suit that connection.[2]

There may have been several reasons for supposing that this narration, viewed in the connection of its subject-matter, be-

original position. See Lücke, p. 249. [The difficulty about this passage is to discover where it has come from; and for the solution of this difficulty the conjecture, that John has here incorporated 'a portion of the current oral tradition' in his narrative, is as feasible as any. Yet this does not account for the immense variety of readings in the MSS. where the passage occurs, nor for its omission from so many of the best MSS. (On this latter point, however, see Tholuck, p. 213.) Whatever be the origin and history of this passage, 'it cannot be too strongly impressed on the general reader that no reasonable critic throws doubt on the incident, but only on its present place in the sacred narrative.'—Ellicott, p. 253, note.—Ed.]

[1] See the striking observations of Hitzig in defence of the canonical authority of the section, made with especial reference to De Wette's objections, pp. 208 seqq. Comp. Tholuck, p. 215.

[2] Hitzig, with keen tact, places the section between the similar accounts of Christ being 'tempted' by His enemies in Mark xii. 13–17 and vers. 18–27. This connection has much to recommend it. For then, the first temptation would come from the political party of the Pharisees and Herodians, the second from the hierarchical party of the Pharisees and scribes, the third from the Sadducean party. But even if in respect to its substance it is best arranged to come in here, yet in respect to its occurrence as a matter of fact it might have had a somewhat different position; and if we consider the characteristics of the historian, we see that it has such an affinity with the Gospel-fragments collected by Luke, that we may very well feel disposed to find it a place in that Evangelist.—*By the way, we may observe, that the history of this section shows that the combinations due to the higher principles of textual criticism were not unknown to the ancient Church.*

longed to the place in which we find it in this Gospel. For, in the first place, it might seem that no fitter occasion could have been found for the circumstance here recorded than the feast of Tabernacles, when the assembled people, for a succession of days, abandoned itself to the merriest excitement. Their living in booths would not only furnish occasions for scandals, but also favour their detection. And if such a discovery had taken place, the mood of the season would most easily prompt men, in the fanaticism of religious zeal, or even with the concurrent impulse of comic feeling, to go about the execution of the criminal by the summary process of the ancient law, in place of the judicial usages which were now in vogue.[1] Moreover, the words also which, according to John (viii. 12, 15, 16), Jesus was about this time speaking in the temple, might have seemed to admit of being referred to some such occurrence. The introduction, therefore, of the section in this place, rests upon a delicate perception of the relations of things. But nevertheless the reasons against it appear to be decisive. We can hardly, indeed, assert that the section would, strictly speaking, break the connection; for the story admits of being regarded as a basis for Christ's announcement, that He is the Light of the world. But yet it is to be observed, that the story itself is not qualified by the connection in this place; nay, that substantially it quite breaks through the finer relations of the connection, which without it already exists in absolute completeness, however well it may at first seem externally to suit it. For with respect to the discourse of Christ which follows this narration, it may just as readily be supposed, that according to a well-known conjecture, Christ delivered it in the temple, with an indirect reference to the gigantic lights of the feast, which had now for some time been extinguished, as that in the announcement, that He would make believers to be fountains of waters, He had reference to the drawing of water practised in the feast. But He could only do this if the feast was still going on; so that the golden light-stands were still displayed. Here, however, the circumstance is especially to be considered, that the feast closed with the eighth day. Next, it is not very probable that Jesus again resumed the topics of the preceding

[1] We would only remind our readers of the excitement of feeling attendant upon the merry-makings of the Roman Catholic Carnival.

day with all the people, as our narrative certainly supposes.[1] And yet less supposable does it seem, that the pharisaic party would now, though it were only in pretence, constitute Him a theocratical arbiter, whilst it just now was holding a session to seize Him, and in every way was endeavouring to lessen His estimation among the people. It was quite different after Jesus had publicly made His last entry into Jerusalem, and had been greeted by the people with cries of Hosanna as the Messias. *Then* the crafty hierarchs felt themselves bound to change their policy. Whilst, therefore, they were in secret labouring for His ruin, they publicly, with malicious and sly irony, threw themselves into the supposition, that He was the theocratical arbiter of the country. They came and propounded to Him difficult questions of right, as, *e.g.*, the question relative to the tribute-money, and sought to lay hold of Him in that way. Now, the bringing the adulteress before Him is an especial and pre-eminent example of those ironical acts of homage with which they were tempting Him, and therefore with great probability belongs to the decisive days of the Hosanna. We shall therefore, on that occasion, come back to this occurrence, without laying any decisive weight upon the conjecture, that it belongs to the cycle of Luke's Gospel narratives.

The Evangelist brings us back from the discomfited session of the high council into the temple, in which Jesus on the same day went on with His ministerial work by uttering His second great word: 'I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.'

The streamings of the festal waters had ceased to flow, and with them had ceased the joy of the feast: therefore had Jesus stood in the midst of the unsatisfied, longing spirits which were there assembled, and cried out aloud, that He would give to drink to those who believed on Him, nay, transform their own selves into fountains of waters.

And as the burnt-out lights in a banqueting hall awaken in the mind a painful sense of the fleeting nature of all festal joys of earth, so, we may suppose, did those great candelabra in the

[1] On this account the story would admit of being much more suitably introduced after John vii. 36, as some manuscripts have it, if it were necessary to regard it as an occurrence which took place at the feast of Tabernacles.

court of the temple stand as melancholy tokens of the now vanished festal illumination; so that the Jews could not fail to feel the deep impressiveness of the word which Jesus spoke, when, in the vicinity of those tokens of departed lustre, perhaps with His finger pointing to them, He declared that He was the Light of the world.[1] Certainly there lay in His declaration at the same time a reference to those passages in the prophets which extol the Messias as the Light of the Gentiles.[2] John, we may suppose, mentions only the text or main topic upon which Christ probably made an extended address, as was also most probably the case also with the word respecting the streams of living water.

In contrast with the light of the festal nights of Zion, Christ sets before His hearers the Light of the world; with the torchlight dancers and night-strollers in the magical splendour of the temple-lamps, His followers; with that outward illumination of the courts of the temple and of the streets of Jerusalem, that enlightenment of believers which does away with the darkness of the sinful heart; with the external lustre of lamps, nay, even with the sunlight of day, the Light of life. In His life is given to the world that clear spiritual principle, in the operation of which all forms, relations, and conditions of the world come forth into clear view. The spiritual words and

[1] The great lights of the feast stood in the court of the women, and consequently in the same court where also the box for the temple-offerings (the γαζοφυλάκιον) stood, and where the Evangelist expressly tells us (ver. 20) Jesus held His discourse. It follows that He must have held it quite in the vicinity of the lights of the feast; and if we reflect on the analogy of the relation between the drawing of water and Christ's discourse concerning the water of life, as well as on the essential relation which subsisted in general between the symbols of the temple and the essential blessing of the Spirit which Christ confers, the relation of His word now before us to the tokens of the festal illumination comes out with great distinctness. But in this case also, as in that of the drawing of water, the occasion of Christ's speaking this word lay most properly in the fact, that the particular circumstance of symbolical celebration referred to was now past, and that the sense of unsatisfiedness began to make itself felt; and it seems to be without just ground, that in this case, as well as in that other, Lücke assumes that Jesus could only then have made these allusions when the corresponding symbolical ceremony was in the act of being performed.

[2] See Isa. xlii. 6, xlix. 6–9. Comp. Lücke, p. 282.

workings which issue forth from His life enlighten the whole world of men, nay, the entire universe. They *throw light* upon the world of sinners; they *penetrate with light* the natural world; they *make to shine with light* the believing followers of Jesus. All who do not follow Him walk in darkness—in endless confusion of thoughts, of desires, of ebullitions of passion and impulses of will, of aims and of means, nay, even of lights and intuitions themselves, which, as a thousand dazzlings working together,[1] produce a night of endless unhappiness and corruption. But the followers of Jesus walk not in this darkness, but in the light; nay, they have the light of life, that essential light which is one with an essential life, which comes forth from life and goes into life: they enter ever more and more into that relation held by all things (both in their actual subsistence and in their ideal) to Christ, in which all life becomes thought, and all thoughts become life.

This time the Pharisees sought to overthrow the effect of His word on the spot. 'Thou bearest witness in Thine own case' (they said), '*for Thine own self;* Thy witness therefore is not true.' They would fain have branded Him at once as a false witness and a false prophet. Jesus answered: 'Though I bear witness of myself, yet my witness is true; for I know whence I am come and whither I go, but ye know not whence I come and whither I go.'[2]

The point here in question was a fact of His consciousness—a fact of which He alone could testify, and of which He was constrained all the more decidedly to testify, not only because it was hidden from them all, but because they also sought in every way to suppress, and even annihilate all manifestation of it.[3]

Jesus knew perfectly whence He came—that He issued forth from the Father, and was clearly ascertained in His being to

[1] Even in nature this spiritual condition finds its typical counterpart not only through the effect produced by dazzling lustres [Blendlichter], but also by interfering beams of light [Interferenzstrahlen].

[2] [Augustin shows the point of this answer thus: 'Testimonium sibi perhibet lux: asserit sanos oculos, et sibi ipsa testis est, ut cognoscatur lux. . . . Ergo verum est testimonium luminis, sive se ostendit, sive alia; quia sine lumine non potes videx lumen, et sine lumine non potes videre quodlibet aliud quod non est lumen.' *Tract. in Joan.* 35, 4-6.—Ed.]

[3] See Neander and Lücke on the passage.

be the Son; and whither He went—that His life was being made a pure sacrifice of self-devotion to the Father through the Holy Ghost. He had perfect clearness of knowledge respecting Himself. And just because His consciousness had this sunlight clearness, was He the Light of the world. This consciousness He could not but speak out. And because He testified of His divine consciousness, therefore was His testimony in and by itself sufficient. For in pure divine consciousness that twofold character is present which makes the utterance to be adequate testimony: the consciousness testifies for God, and God testifies for the consciousness, and both testify for the living unity wherein they subsist united. But as soon as He began to speak of His official mission, He appealed to the witness of the Father for Him as it lay in His works; and in this connection He could utter the contrasted word: 'If I bear witness of Myself, My witness is not true' (John v. 31).

After saying this, He declares to His gainsayers why it was that they know nothing of His inner life, neither whence He came nor whither He went;[1] namely, because they judge a man after the flesh, according to the circumstances of his outward appearing, whether, *e.g.*, he is a Rabbi or not. Nay, they even dare to judge *Him* by such criteria, and to reject Him. *He*, on the contrary (He goes on the state), '*judges no man*'—does not hold judgment over any man. And this is of course true; since He never can regard the substantial being of man as reprobate, but only the caricature which a man has made of his being in evil.[2] 'But if He really do judge' (He adds), 'His judgment is true,' 'real' (*κρίσις ἀληθινή*), *i.e.*, is the announcement of the divine judgment as subsisting in the real conduct

[1] The reading ἢ ποῦ at the end of ver. 14, which Lücke is inclined to prefer to the common reading, καὶ ποῦ, commends itself much through the delicate touch which it gives to the sense: it adds keenness to the reproach.

[2] It is thus that I feel constrained to understand this difficult passage. As Jesus had here to do with judges who, misapprehending His original being, were judging Him after the flesh (after the circumstances of His mean appearance in the world), so the thought would readily occur to His mind, that even in sinful men we should not be for condemning the proper man himself, as God has made him, and that a man can only be condemned in his caricature. For the different interpretations which have been propounded, see Lücke, 286 seqq.

and condition of a man; for therein He is 'not alone,' but the Father who sent Him is also there.[1] He therefore never, with the untimeous zeal for judging which men so often display, forestalls the real judgment, which God is carrying out in actual fact by means of men's ripening guilt and desert of punishment. He leaves the world to carry out its self-judgment, under the control of the righteousness of God, as God's judgment. As the real judgment is matured, He gives it its expression, gives it its name, and therewith its completion. Therefore also it is only at the end of the world that He solemnly steps forth as the world's Judge. As in His miracles of healing the Father, who works with Him, occasions and gives effect to His health-bringing utterances, and thereby accredits His calling as Saviour, so also the judgment of God displays itself in actual fact in the blindness of His enemies, when He sees Himself compelled, as is just now the case, to reproach them with such blindness. The Father draws them not: hereby are they in their present conduct judged.

The contrast between the judging of Jesus and that of His enemies is therefore threefold. They judge according to outward appearance; He, only according to real evidence: they hold judgment upon the inner essential being of a man; He judges in man his caricature: they, lastly, judge man in precipitate haste, and at their own instance; He waits for the Father's disposals as Judge, and brings only what is ripe for the sentence to the utterance of the sentence.

This position, that the Father evermore accredits His words, He now holds fast, in order to show that His witnessings are valid testimony. He refers them to 'their law.' According to the implied meaning of that law (Deut. xvii. 6), the concurring 'testimony of two men' forms evidence in court which legally holds good. The one of such concurring witnesses accredits the other, though they are both sinful men. On this ground Jesus is in His words of testimony infinitely more accredited, since the Father confirms His depositions by the most palpable realities. Jesus delineates the matters of the spiritual world in their objective character with perfect clearness and truthfulness, and

[1] Lücke: 'Jesus judges in communion with the Father;' and indeed we may add: giving the Father the prominent place as the Judge.

brings to effect the will of the Father, as that will is indicated to Him in the clearness of infallible contemplation through that fashion of the world which is confronting Him; He testifies, therefore, wholly for the Father. Therefore also the Father, through His ordering of things in the objective world, testifies for Him, by confirming all His words by objective realities.

This appeal of Jesus to the testimony of the Father is of the highest truth, but at the same time it was so delicate and elevated in its character that His opponents could only obscurely apprehend it; so they fancied that they would be able at once to annihilate it by abruptly turning upon Him a rude repartee Suddenly they blurt out the question, 'Where is thy father?' as if they would say, Let us only see this witness of Thine! Therewith they would fain throw Him into perplexity; but they did not observe, that by this clever stroke, as they deemed it, they, as soon as He took it seriously and not as a jeering demand that He should produce a human father, were forsaking their monotheistic position, and therefore denying their Old Testament faith,—faith in the invisibleness and omnipresence of God. Nay, there lay in this rejoinder of theirs the first beginnings of that mockery of His religious feelings and of His God, which later came out more strongly in their derision of His invocation of His God on the cross; as, in point of fact, this kind of blasphemy often escapes the lips of hypocritical fanatics (see Matt. xxvii. 43). Thereupon Jesus, with good reason, met them with the reproach that 'they not only knew not Him, but also knew not the Father;' adding, 'If they had known Him, they would have known His Father also.' He who cannot estimate God in His highest revelation through a holy human heart, how should he be able to estimate God apart from this revelation, nay, in opposition to it? He who misapprehends and follows with enmity the image of God while directly confronted by its appearance, how should such an one be acquainted with His hidden heavenly being?

John remarks, with much significance, that Jesus thus rebuked the Pharisees in the very spot where they were used to celebrate their highest triumphs, that is, in the court of the temple-treasury, and consequently near the treasure-box, for which they, under the notion that they were the most eminent

among the friends of God, were wont to provide their gifts. Just there it was that He told them plainly that they did not know God. Now it might have been fully thought that they would lay hands on Him; but this third season[1] of utmost danger also went happily by, and again for the highest of all reasons, 'because His hour was not yet come.'

NOTE.

On the different treasure-repositories of the temple, see Lücke, 291. In the court of the women there were thirteen trumpet-shaped boxes for offerings, bearing different inscriptions, giving notice of the special destination of each. Probably the porch where these boxes were placed bore the name of γαζοφυλάκιον.

SECTION XVIII.

THE MORE DISTINCT ANNOUNCEMENT OF JESUS, THAT HE WAS ON THE POINT OF TAKING LEAVE OF THE JEWISH PEOPLE.

(John viii. 21–30.)

The feast was coming to its close; the multitudes were on the point of departing; and so Jesus also meditated soon again leaving this scene of His activity. His sensibility was moved by the thought of His leaving the people and the temple, in which, as His Father's house, He would once, when a boy, have been fain to make His abode. And on the present occasion, in the constant sense which He had of His approaching death, it would readily occur to Him to feel that this departure was becoming for Him the symbol of His soon having to go away from this temple and from His people; of that great departure of His, which was being brought about not only through His death, but also through the great separation which was arising between unbelieving Israel and His Spirit. He therefore now afresh recurred to the words which He had already spoken to the servants of the Sanhedrim.

'I go My way' (He said), 'and ye shall seek Me; but in your

[1] See chap. vii. 30, 44, viii. 20.

sin shall ye die' (perish). It stood before the soul of our Lord, how often with more or less clearness of consciousness they would seek the Messias who alone could deliver. In the sequel, this 'seeking' exhibited itself in the most dreadful distinctness at the moment when Jerusalem was being stormed by the Romans, and the temple was in flames.[1] Thus Jesus in spirit sees His people perishing in despair. Then the thought seems to arise in His mind, If ye could only follow Me in death! But with sorrow of heart He was constrained to declare to them, 'Whither I go, ye cannot come.' The Jews did indeed understand that He had the other world in His thoughts, and remarked now, with sarcastic malice, 'He does not mean to kill Himself, does He?' In this case, according to the popular views current among them, He would go to the lowest hell, and then certainly His word (they thought) would be fulfilled, that they would not be able to reach Him in the other world.[2] They had no foreboding how many of them in the Jewish war would be brought by desperation to die by their own hand, and thus to fall under their own sentence of condemnation. Jesus answered them sharply, 'Ye are from beneath,' belong to the lower world (this inferior region of worldly sentiment, which stands connected with the abyss of despair and of despairing men, of self-murderers); 'I am from above,' belong to the upper world, and to the superior region of life in God, in which no despair is possible—to the realm of the blessed. And why is there such a chasm between them? He explains why, in the words, 'Ye are of this world, I am not of this world.' They, with their worldly mind, with their aims all become worldly, were swallowed up and lost deep in the feelings belonging to the finite world; they therefore were liable, in the anguish of this perishable world, to sink into despondency and to despair. He, on the other hand, in His divine consciousness was raised above the finite world; He saw this world itself, not in the form in which it presents itself to the children of the world, as a *comfortless conglomeration*

[1] See Josephus, *Bell. Jud.* vi. 5, 2.

[2] See Lücke, ii. 298. That the view that self-murderers would go to the darkest place in Hades, which Josephus (*Bell. Jud.* iii. 8, 5) expresses, is not a mere private opinion of Josephus himself, but a popular notion, may be fairly inferred from the manner in which it is put in the passage referred to.

of finite objects, but as it appears in the Spirit of God, as a *holy building of everlasting realities*, a building which out of the obscurations of sin and misery is ever emerging brighter and clearer. And inasmuch as, in a spirit of contempt, they had thrown out against Him the reproach, that possibly in despair He would commit suicide, He prophesies to them once again that they would surely die in their sins. He added, indeed, to this solemn asseveration a condition; for there was no dark *fate* of death controlling their future; but the condition related to just their behaviour towards Himself. It was couched in the words, 'For if ye believe not that *I am*,[1] ye shall die in your sins.'

Upon this they replied impetuously, and with excited interest, 'Who art thou then?' Perpetually there looked out from the background of their converse with Him the spirit of chiliasm; and gladly would they have heard from His lips the literal announcement that He was the Messias, the Messias in the sense in which they were expecting Him. They now thought themselves near the removal of that long reserve of His which had made them His deadly enemies,—to the solution of that riddle which had so long perplexed them, how it was that He could always be intimating that He was the Promised One of God, whilst He yet would not openly come forward as the Messias.

The tone of excitement which marks their question is made more palpable by the air of extreme composure which marks Jesus' answer. Who art Thou then? they asked with the most pressing urgency. He answered, 'To start with, He whom I represent Myself as being.'[2] For the present, that is, He

[1] Ὅτι ἐγώ εἰμι. The expression is surely not to be integrated (as Lücke thinks, p. 301) by the words, *the Messias;* because Jesus is careful to avoid that idea of the Messias which Judaism had coined to itself. They must before all things believe that He is, what He is, what He presents Himself as being.

[2] Respecting the different interpretations of this passage, comp. Tholuck and Lücke *in loc.* Our explanation most coincides with that of De Wette (see p. 111). De Wette is surely right in his explanation of the evasiveness of Christ's answer: 'Jesus will not give the question of the Jews the answer, I am the Messias, because they had so attached themselves to a positive, dead conception, and because, not having found this conception realized in Him, they would, by such a reply, have been only the more hardened against Him.' Only under this 'positive, dead conception' we

would have that only be their concern which He was declaring respecting Himself, namely, that He was the Light of the World, the Fountain of Life. In these purely spiritual attributes must they first receive Him, if they would later learn to know Him as, in the right sense, the Messias.

For the present, therefore, in the revelation of Himself with which He confronts them He abides by that which He has already said in reference to His relation to them. 'But why so mysterious?' they might be disposed to ask. The explanation lies in His further statement, that 'He had still so many things to say concerning them, yea, and so many to judge in them;' implying that they were as yet not capable of grasping the entire meaning of His personality. But, however, this difficult posture of things (which fundamentally and in general continues, and *will* continue to the end of the world) must not perplex Him, must not perplex them. For 'He that had sent Him was true;' and He, the Sent, on His side was faithful in His mission: 'He announced to the world only what He in the Spirit had heard from Him who sent Him.'

They needed first to learn to feel and estimate the truth of His mission in the agreement which subsisted between His word and the eternal laws of God implanted in their bosoms, implanted in the very life of the world; this immediate, essential truthfulness of His whole ministry must they first recognise; and *then* there would be a chance of their seeing clearly His connection with the Old Testament and with their Old Testament expectations. As long as they did not know the Messias in His true ideality, so long He could not venture to announce Himself to them as the historical Messias; because *their* ideal was a political caricature, into which they would of course be glad to absorb Jesus Himself, and thus seek to gratify the dreams of their political fanaticism.[1]

must merely understand the distorted notion which the Jews had conceived of the expected Messias. The ὅ τι καὶ λαλῶ is surely not to be referred, as De Wette thinks, to the spirit merely of Christ's discourses, but also to His declarations respecting Himself. [Alford renders these words, 'Essentially, that which I also discourse to you.' But what Tholuck says (p. 227) seems to answer the objections which he raises to the ordinary interpretation, 'What I told you already *from the beginning*, that am I.' A great variety of renderings may be seen in Meyer *in loc.*—ED.]

[1] See John vi. 15.

At present, however, they were thoroughly set up with all the giddiness of their Messianic delusion; and therefore they did not understand that, in speaking of Him that sent Him, He was speaking of the Father.[1] They appear desirous of catching scent of some secret reference in what He said. And now a mysterious word of Jesus was to serve for their trial. It ran thus: '*When ye shall have lifted up the Son of man, then shall ye know that I am He.*'

To this He added: 'I do nothing of My own self; but as My Father hath taught me, even so I speak; and He who sent Me is with Me. The Father hath not left Me in My doings to Myself, for I do what pleases Him.'

This word had a pure, deep christological sense: it marked the future of Christ as it stood clearly forth to His spirit.

They were about to lift Him up on the cross. But thereby they were destined unwittingly to bring about His lifting up to the right hand of God, and His lifting up to be King of nations and Judge of the world. In this sense He combines the ironical lifting up on the cross, which lies before Him, as the king of the Jews by them proscribed and rejected, with His true lifting up in all its extended meaning.[2] When they should so lift Him up (He said), they should know, they should learn by experience, who He was. That He claimed to be the Messias, this (we cannot doubt) they already knew when they lifted Him up on the cross; for they made those very political designs a matter of charge against Him which they had in vain sought to drive Him to engage in. But yet more were they in the course of the world's history, as the dispersed among Christians, to be taught the truth that He was the real Prince of nations; and quite clear shall this become to them at the end of days, to their too late amazement and terror, or even to their long-delayed salvation. But if individuals among them understood His intimation, and were disposed to ask, Why dost Thou not prevent a misapprehension of Thy person so fearfully tragical, and which will only be done away by a late acknowledgment brought about in so dreadful a manner? the answer ran thus: 'I do nothing of Myself.' Only that which the Father com-

[1] De Wette: 'This not-understanding of theirs is very improbable.' Here the not-understanding of the exegete *is* very probable.

[2] As according to John repeatedly: cp. chap. iii. 14, xii. 32.

missioned Him to speak through the Holy Ghost, according to the position assigned to Him, was He able to say to them, and beyond that nothing. That He should make Himself known to them as the Messias, this was made an impossibility for Him through a solemn NOT YET on the part of the Father Himself, spoken through signs which the Father gave in the light of facts illustrated by His Spirit. Here in the holiest sense it might be said, 'For mystery my duty is.' He indeed felt clearly how deep this reserve would plunge Him in suffering,—suffering reaching apparently even to the most horrible 'being left alone.' But nevertheless it was certain to His mind that the Father would not, however, leave Him alone;—as certain as it was clear to Him that He did what pleased Him, that He acted in conformity with His direction.

These solemn words of Jesus made a remarkably strong and favourable impression upon the Jews who were around Him. 'When he spoke these things' (reports the Evangelist), 'many believed on him.' It was as if the wind of antagonistic feeling had suddenly chopped round in His favour. Many gave to understand that they were minded to pay Him their homage: it seemed as if He had suddenly won a numerous band of new disciples.

How are we to interpret this surprising phenomenon? These 'believers' came round Him, no doubt, full of chiliastic excitement, and listening to catch something from His lips which should fall in with their sentiments: they no doubt understood His last words quite in a Jewish sense. 'When ye have lifted up the Son of man, then shall ye know that I am he.' Yes (we may suppose they thought), we must ourselves first begin to act in the way of exalting Him, and then, when He sees that He can reckon upon us, He will forthwith announce and verify His real character to our complete satisfaction. 'I can do nothing of myself (He had further said); but as the Father has instructed me, so I speak.' This made it quite clear to them, that the best considered policy determined Him in not forestalling the developments of popular feeling, and that in this cautious course He was following secret directions from above. And when He then lastly declared that the Father would not leave Him alone, but at the right time would support Him because He was His favourite, it was not

at all unnatural, considering the line which their thoughts were taking, that they should arrive at the conjecture that He was speaking of some powerful help available for the execution of His plans, consisting of heavenly agents, or even of worldly ones, confederate with Him.

NOTE.

There is a difficulty in the circumstance, that the Jews who in ver. 30 stand forth as believing on Jesus, are so soon as in ver. 37 again charged by Jesus with murderous thoughts against Him. Some (see Tholuck, p. 230) explain it by the consideration, that the spokesmen sometimes change, and that in ver. 37 the same persons again take up the word who were the speakers from ver. 21. But the representation which John gives does not warrant us in supposing that the believers mentioned in ver. 30 are gone into the background when Christ uttered the reproaches of ver. 37. The whole connection leads us rather to suppose (in the manner proposed above) that the faith of these many who so suddenly became believers was of a kind on which no reliance could be placed.

SECTION XIX.

THE CONTRAST BETWEEN CHRISTIAN FREEDOM AND JEWISH BONDAGE, AND BETWEEN THE FAITH OF ABRAHAM AND THE SEEING OF CHRIST.

(John viii. 31–59.)

At once, then, Jesus now saw Himself surrounded by a large company of adherents who had given Him their faith.[1] But He immediately knew that they had become His disciples through a misapprehension of their own. Therefore He said to them, 'If ye will continue in my word, then are ye my disciples indeed.' It still remained that they should verify their discipleship by subjecting themselves to His word as He meant it, and by persevering in this obedience. He then added,

[1] They are characterized as πεπιστευκότες.

'Then shall ye know the truth, and the truth shall make you free.'

Therewith He purposely hit the diseased spot from which their misapprehension had proceeded. Free they certainly wished to be made, but not through the truth, but through worldly might exercised by the Christ; free, not from error,—from that they thought themselves free already,—but from the Romans. 'The truth shall make you free:' this word fell upon their minds ungratefully. They now began to perceive that they had previously understood Him falsely; yet they wished to hear Him further, and to see more distinctly what His meaning was. They therefore answered, 'We are Abraham's seed, and have never been any one's bondmen' (have never surrendered ourselves in bondage to any one); 'how canst thou then say, Ye shall be free?'[1] As they perceived that it was in a spiritual sense that He was speaking of freedom, they purposely threw themselves into the sense of what He said, in order to drive Him to the confession that the freedom which they needed to be concerned about was another than spiritual freedom. They use the expression that they are Abraham's seed in proof of what they say immediately after, and the sense of their expression is determined accordingly. They have, to wit, always regarded themselves inwardly as the free sons in God's house, nay, as the heirs of the earth, although they outwardly had been reduced to slavery. It was with an inward protest that they have always submitted through mere compulsion to external subjugation, and have been as little disposed to acknowledge dependency upon Rome, as modern Rome has been to acknowledge worldly relations which contradict her hierarchical consciousness. In a spiritual or theocratical sense, therefore, they assert themselves to have been already free even from Abraham's time, nay, the freeholders of the earth.[2] Therefore they require Jesus to explain more clearly what He means by saying, Ye shall be free, dropping the qualifying sentiment, *through the truth*, we doubt not, purposely. Now He must explain Himself. The question, whether

[1] Others refer the sentence to the enjoyment of individual civil freedom. See Lücke, p. 320.

[2] 'The commonest handicraftsman who is of Abraham's seed is the peer of kings, says the Talmud.' See Tholuck, p. 231.

He perhaps might yet become their man, is brought to the very crisis. But at this moment He confronts them just as solemnly with the highest principle of freedom as He once did Nicodemus with the highest principle of knowledge: 'Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.' By bringing forth sin, a man makes for himself therein forthwith a tyrant; she gains a power over his whole being, in spirit, soul, and body, although she is an illusion, because in his life he has placed this illusion in the room of his God. That the Jews who confront Him are sinners, *that* their conscience shall testify to them; consequently they must now acknowledge that they are bondmen of sin. But if they are servants of sin, then they are servants absolutely, serfs; consequently also in the house of God—not in a good, but in a bad sense. This conclusion Jesus presupposes when adding further, 'The servant abides not in the house for ever, but the son abideth therein for ever.' As the Jews live in the family of God not as children but as servants, they have there no rights as heirs, no right of perpetual abiding in that house. They are liable to be put out, sold away, thrust off. And thus it befell them later; they were thrust forth, not only out of Canaan, but also out of the fellowship of God's kingdom. Only the son of a house is the free subordinate therein, having an inalienable right to the house; and occupying this position, he can then obtain freedom even for the servants. These principles of civil rights Jesus applies to His own relations to them, declaring, 'If the Son shall make you free, then will ye be free indeed.' As the Son in the Father's house, He can make them truly and really free, and this liberation He is fain to offer them.

'We are Abraham's seed!' they had proudly said. 'I know that ye are Abraham's seed,' answered the Lord; 'but—ye seek to kill me, because my word takes no effect in you.'

The fleeting illusion which they had indulged, that He might perhaps be their man, is again destroyed, and their former hostile sentiments are resumed with heightened rancour. He cannot help telling them plainly how the purpose of destroying Him is now again glaring from their very eyes. How ill that agrees with their appeal to Abraham! And the reason of their wishing to kill Him is, because His word makes no way with them;

—not, therefore, merely because He healed the sick man on the Sabbath-day.

When the word of Jesus is utterly without any salutary effect with men, and falls off from their minds, gaining no entrance, this is proof of a decided hostility of the will against the eternal truth which dwells in His life, and this hostility, even though it be unconscious, is a design against His life, since His life is one with truth.

Yet, in such a case, it is through the word which falls off without gaining entrance that hostility against Jesus is first really quickened in the heart of bad men. With the rejection of His word is developed hatred against Him, the disposition to nail Him to the cross.

After saying this, Jesus seeks to induce them to examine themselves whether they can in truth be reckoned as Abraham's children: He states the position, 'I speak what I have seen with my Father, and ye practise what ye have seen with your father.' This principle is a very simple one. Genuine children continue the work of their fathers through word and deed.

Now between God and Abraham there subsisted the most intimate friendship. Consequently, such friendship must subsist also between the genuine children of God and the genuine children of Abraham. If, then, they were as truly Abraham's sons as He was the Son of God, they could not fail to be thoroughly attached to Him. But instead of this, they are His deadly enemies. His word finds no entrance at all into the life of their spirit, while, on the other hand, their looks are bent upon Him like deadly arrows. If they stand in this position to one another, and if He can appeal to the fact that God is His Father, how can they possibly affirm that their father is Abraham?

They understand quite well that the position which He states is meant to drive them to this inquiry; and therefore they endeavour to turn the thrust back upon Him by making the decided affirmation, 'Our father is Abraham!' As here spoken, this sentence is not a mere simple declaration, but an argumentative position, with some such meaning as this: Well, sons are as their fathers; *our* father is Abraham; if, then, there is discord between us, see to it who is *thy* father.

But the affirmation which they had stated Jesus cannot suffer to hold good. 'If ye were Abraham's sons (He says), ye would do Abraham's works; but now ye seek to kill Me, a man who has told you the truth which I have heard of God.' In a threefold aspect is this lust for His death to be regarded as criminal,—as a crying opposition to the spirit of Abraham: it is a lust to kill a man; to kill Him because He speaks the truth; and, in fact, because He speaks the highest truth which He brings to them from the lips of God Himself. 'Thus did not Abraham,' He adds. And now that it is made out that they cannot be Abraham's sons, His next declaration must, of course, seem to them very enigmatical and insidious: 'Ye do the works of your father!' Who then should be this father of theirs? He must needs be an adversary of Abraham and an adversary of God, according to the spiritual sense in which Jesus has spoken of him: they must be spiritual bastards if they are not genuine sons of Abraham: they must have two fathers,—their natural father, Abraham, and their spiritual father who is not yet named. In that case, they would be begotten in real fornication, first by reason of their impure double-descent, and next also by reason of their spiritual degeneracy. With an abrupt fling they endeavour to break off the discussion, by affirming, 'We be not born of fornication;' *i.e.*, we are neither bastards, palmed off upon Abraham by some miscreant, nor yet fallen from Abraham's faith. But still, they do not feel the blow which was struck to have been warded off by this affirmation: they feel themselves in a disadvantageous position if they continue contrasted with Him as Abraham's sons; first, because He then stands forth over against them as the Son of God, and next, because they have a dim feeling that He is justified in reproaching them with deflection from Abraham's character of mind. Perplexed, therefore, and defeated, they abandon the position of their Jewish hereditary pride, of their historical claims, in order to throw themselves into His higher position: 'We' (as well as Thou) 'have one Father' (to whom Abraham's paternity brings us back), '*even God*.'

As, on the one hand, they could not at last have denied to Him that He also was a son of Abraham, namely, by virtue of natural descent, so, on the other, they consider that He will not be able to dispute the fact that God was their Father as

well as His, namely, not only by virtue of creation, but also by virtue of their Israelitish calling. They also, no doubt, consider that from this no inference can be drawn affecting the present debate. 'God is our Father!' This sound from their lips could not but awaken in the heart of Jesus a variety of feelings. 'If God were your Father, then would ye long since have held Me dear;[1] for from God have I proceeded, and from Him I am come hither'[2] (in deepest origin of being, that is, as well as in most complete manifestation, sent from God, and by God). This He is certain of, and this He must also now again asseverate, that 'He is not come of Himself;' that no impulse of sinful self-will had thrust Him forth upon this course, nay, that no ingredient of sin had mingled with this course, but that He stands before them a pure Mission of God. Thus He is constrained to represent Himself to them, but on that account also to complain, 'Why do ye then not understand my speech?' Why is the sound of My voice so strange to you, that ye are not in a condition to receive the spiritual import of My word? It is impossible that, under such circumstances, they can be children of God. This dark enigma, Whose children are they? He *must* now solve for them, to rescue the honour of the Father from the imputation of His being the gloomy Father of such bedarkened children. Therefore He gives forth the word of thunder, 'Ye are of your father the devil, and are minded to do the lusts of your father. He was a manslayer from the beginning, and in the truth he has no abiding-place, for truth is not in him. When he speaketh a lie, he speaketh of his own; for he is the liar, and the liar's father.'

He now charges them with a twofold guilt: not only with the murderous mind with which they have destined death for Him, but also with the lying and hypocrisy with which they seek to deny this, and dare to represent themselves as true children of God. In both respects He styles them spiritual children of the devil. It is evident that He describes a personal being when He speaks of the Liar who speaks a lie, although He again almost resolves his individuality into the impersonality of wickedness in saying, that in speaking a lie, he speaks of his

[1] ἠγαπᾶτε.

[2] ἐξῆλθον καὶ ἥκω. [On the controversial use made of these words by theologians, see the elaborate and useful notes of Lampe *in loc.*—Ed.]

own. Man knows of Satan from the beginning only as man-slayer and liar; for Satan sought to destroy our race through the entanglement of the Fall,[1] and this object he attained through the means of a lie, and that a hypocritical lie. These characteristic features of the devil are therefore the characteristic features of what is devilish in the world; viz., the Hatred which grows till it becomes a desire to murder, and the Lie which dares to hide its malignity under the hypocritical guise of the fear of God and of benevolence towards man. But the two are ever producing each the other. The Lie begets the Hatred, and the Hatred the Lie. Hatred converts what were originally forms of life into dark and gloomy caricatures, and the Lie represents the false caricatures of her own forming as original forms: the former dissolves personalities into phantoms which are really nonentities, the latter converts phantom nonentities into living beings.

Jesus immediately passes on to make good His heavy charge. That they wish to kill Him, and *that* too with a spirit of rancorous enmity, He needs not to prove to them; their own conscience tells them *that*. But that they are also liars is a point which shall now likewise be made good.

When a man is under the direction of falsehood, he loses ever more and more the sense of truth, and, on the other hand, is ever more and more disposed to believe the arch-liar's lie. By any and every illusion he becomes liable to be duped; whilst everything that is real becomes the object of his aversion. Thus the gainsayers of Christ, according to His accusation of them, were disposed to believe the devil.

[1] It is surely not proper to lay it down as a dilemma, that this passage must either refer to the seducing of the first man to the Fall, or else to Cain's fratricide. The passage evidently goes back to the first beginning of the world's history, and therefore to the Fall, and this takes in the manslaying which Satan was guilty of at its first commencement. But as this manslaying first came into evident view in the deed of Cain, surely this also must be included as well in this reference to what Satan has been doing from the beginning. This proposed dilemma might be set aside by a second, which might stand quite parallel to it: we might ask, whether the reason why Christ charged the Jews with being children of Satan lay in the murderous thoughts against Him which were now stirring within them, or in His foresight that they would in the result crucify Him. Comp. Tholuck on the passage.

Then He continued, 'But me ye believe not, even because I tell you the truth.' It was just the truthfulness of His word (He said) that was the reason that they were not minded to believe Him. The proof He then alleges as follows: 'Who of you convinceth me of a wrong-doing?[1] *They* had hitherto repeatedly sought to do this, but had never been able: all their charges against Him He had victoriously beaten down. Therefore they could not help allowing that He spake the truth. 'But if I speak the truth' (He adds), 'why do ye not believe me?' This strange phenomenon could only be explained on the supposition, that the spirit of lies animated them as much as the spirit of murder. It followed, then, that they were not God's children, but children of darkness. He lays down the canon, 'He who is of God, receiveth the words of God;' and draws from it the conclusion, 'Ye therefore receive them not, because ye are not of God.'

The Jews are coarse enough to be now minded to treat the language of lofty rebuke which Christ had uttered, which rested entirely upon actual fact, which had been forced from Him, and which He had made good by proof, as if it were the language of mere abuse. They will treat Him as if He had been

[1] To explain this utterance of Jesus rightly, we must recollect the occasion of its being spoken. Jesus had to do with opponents who had repeatedly accused Him of a wrong-doing, a trespass against the theocratic law. They had *accused* Him, it is true, but they had not been able to convict Him of the charge; He had always beaten their accusations victoriously to the ground. To this fact He makes His appeal. Therefore also the following words, *But if I speak to you the truth*, do not necessarily lead to the conclusion, that the word ἁμαρτία is here to be understood as meaning *error*. On the other hand, it is not, either, to be referred to *sin* simply. In reference to the sinfulness of Jesus in general, He could hardly constitute the Pharisees judges on that point; they surely were not in a position to estimate the reality of His inward righteousness, any more than they knew how to estimate trespasses of properly a spiritual character on their own part. Yet *indirectly* (as Lücke very rightly observes) the question does really express the sinlessness of Jesus; for, by virtue of 'His insight into the real nature of sin, the conscientious Christ could only have ventured to utter such a challenge, if He knew Himself to be even before God really pure from sin.' [The words of Tholuck should be remembered in this connection. 'Since, in the theology of Schleiermacher, the doctrine of the sinlessness of Christ has taken the place of the Church's doctrine of His deity, a new effort has been manifest to retain for the doctrine of the Redeemer this grand dictum probans.'—Ed.]

simply using words of railing, and in the use of railing they will quickly outdo Him. 'Do we not put our meaning in a handsome form' (they reply, with a rabbinically polished malignity, and with a self-complacency which thinks it is gilding over the coarseness of the answer), 'in saying that thou art a Samaritan, and art possessed by a demon?' They think they are outbidding Him in two ways. He had given to understand that they were no genuine sons of Abraham—spiritual bastards; in return, they nickname Him a Samaritan—a mongrel, who in reality is a heathen, though washed over as a Jew: He had reproached them with being, in the spirit of lying which animated them, children of the devil; in return He is told, that as one possessed, He carries a devil in Him bodily.

To the highest excitements of passion, Jesus always opposes in the most strongly marked contrast the highest tranquillity; and thus He does in the present instance. He answers, 'I have no demon' (whom I am to be supposed to serve), 'but I honour My Father.' This, He says, is His simple and only business, to honour the Father. 'And ye' (He adds) 'dishonour Me'—treat Me with insult.

They insulted Him now for glorifying God,—they, the fathers of Israel. The feelings of His heart at this horrible contradiction He expresses in short sentences, which, however, say much.

'I seek not Mine own honour,' He first says. He is content to let it come to pass, that they shall insult Him even to the death of the cross.

'But,' He continues, 'there is one that seeketh it, and judgeth.' Therewith stands before His soul the whole dreadful future of this infatuated people.

And therewith a strong feeling of pity for the infatuated ones likewise rises up in His mind; and as if He would yet, with a loud cry of warning and of rescue, snatch them from the flames of judgment, from death, He suddenly breaks forth into the compassionate call, 'Verily, verily, I say unto you, If any man will keep My word, He shall never see death!' This great gospel reverberates into the midst of that judgment which already had begun, and which, in its solemn future, stands so plainly before His soul, in order that at least He

might by this cry save some.[1] But confronting this solemn feeling of pure love and sorrow, the hardened heart of His enemies disclosed itself in all its horrible determination. They fasten upon the burning word of the compassionate One as a senseless piece of heresy. 'Now we know that thou hast a demon. Abraham is dead, and the prophets; and thou sayest, If a man will keep my word, he shall never *taste* death.' Surely it is not without a purpose that they alter and heighten His expression. And then they press home upon Him the conclusion, 'Art thou greater than our father Abraham, who is dead? And also the prophets are dead. Whom makest thou thyself?'

Abraham and the prophets then behoved themselves to die, all one after another; while *He* promises that He would lift all, one with another, for ever above death who should keep His word. This implies that He is at any rate Himself altogether raised above death. They believe now that they have completely got hold of Him, in requiring Him to explain whom He made Himself to be,—to explain Himself, in particular, in respect to His relation to Abraham.

Jesus answered that He had no wish to honour Himself. 'If He honoured Himself, His honour would be nothing;' He would expect His glorification from the Father. Names, appellatives, assertions of His dignity, would do no good—would in their untimeousness only do hurt; the direction of His Father should decide it all. He it was that glorified Him, whom they designated as their God. Nevertheless they knew Him not; but *He*, however, knew Him—had an assured acquaintance with Him.

It is with Jesus so simple a matter, that He must out of His divine consciousness speak, and work, and testify of the Father: this work is so entirely the soul of His life, that to Him their gainsaying of His deeds and doctrine seems a continual demand that He should abdicate His position in the truth, should deny His innermost consciousness, should lie as they did. With this painful feeling, He says, 'And if I

[1] The connection between these sentences, which seems a difficult problem to exegesis, comes out the more clearly, in proportion as we take the three sentences in vers. 50, 51, quite emphatically, supposing a pause after each sentence.

should say, I know Him not, I should be like unto you, a liar.' But no! speaks His whole being decidedly in answer to this demand: '*I know Him and keep His word.*'

This, then, is what they must again hear in answer to their question, Whom makest Thou Thyself? and no more. He will confront them only as simply a child of the truth, and as Son of God in an exclusive sense; the disclosure of His imperial dignities He will await from His Father. But in regard to His relation to Abraham, that He declares plainly: 'Abraham your father was transported with joy (by the promise), that he should see My day; and he saw it, and was glad.' Here a threefold contrast is to be observed: First, we must distinguish Abraham as the father of the Jews (ὑμῶν), and Abraham as seeing the day of Christ; next, the strong emotion of his soul at the promise, that he should see the day of Christ, and that beholding of His day itself; and lastly, in the third place, the inner being of Christ, and this appearing of His day. Abraham had also a natural aspect of being, according to which he was the progenitor of *these* Jews who now were opposed to Jesus, as formerly of Ishmael and of Esau. But in this Abraham a change took place; his soul bounded up with transport towards God, when the promise was given him that he should see the day of salvation. This promise he received in visions accorded to him. But when were those visions fulfilled to him? We might think on some foresight of his future relation to Christ, imparted to him in vision. But that is already indicated in the first sentence: 'he was transported with joy.' In addition to this, it is stated that he saw the day of Christ. The day of Christ, then, is surely to be regarded as the coming forth of the eternal being of Christ into the light of the world, into the sphere of phenomenal manifestation.[1] Jesus, therefore, in spirit knows for certain, that Abraham in the higher world had celebrated His entrance into the world of men, His birth.[2] But

[1] See Luke xvii. 22. Comp. Lücke on the passage before us.

[2] [This is the interpretation adopted by the best expositors. A refutation of other meanings will be found in Meyer on the passage; and Alford's quotation from Maldonatus gives the true sense, though Lampe's note (ii. 508) is still more accurate and better expressed. As the basis of every just interpretation must lie his first position, 'Bina gaudia de eo prædicantur, alterum, quod præcessit, alterum quod insecutum erat.' The 'day of Christ' he thus defines: 'Per *diem Christi* intelligimus tempus adventus et

when Jesus here speaks of His day, He does so in the perfected certainty of that consciousness of His, according to which His present appearance in the flesh stands contrasted with the preceding process of His becoming a man, which had been going on from Abraham, and from eternity, as the clear day forms a contrast to the dawn which precedes it.

At this juncture, the chasm between Jesus and His opponents has widened to the extremest degree. In this reminiscence of the patriarch Abraham, Jesus has plunged with joyous consciousness into the depths of His essential being and of the process which issued in His coming in the flesh, and only replies to them as if still His spirit were in that lofty and far-off distance; while they have gone down so very low in the tone of their feeling, that they can now catch no more than the outermost sound of His words, the outermost impression of His personal form. Under these circumstances, it appears to them to be rank nonsense, that He would fain assert that Abraham had rejoiced at His appearing. Abraham (they think) had lived many centuries before, and this Jesus was now living; how then should these two have ever met? Nevertheless His statement is not objectionable enough as He had Himself given it; they must yet give it a little twist, in order that it may have the perfect stamp of heresy. Jesus had declared that Abraham had seen Him; they reverse His statement, and charge Him with asserting that 'He had seen Abraham.' 'And how (they exclaim) should that be possible, since thou art not yet fifty years old?' Why do they estimate His age so great? Some have said that Jesus really looked older than He was,—that through His labours and journeyings He was aged early. Others are of opinion, that the number fifty was here chosen to indicate that He wanted years of being half a century old, to say nothing of that great number of centuries which would be required for Him to have seen Abraham. But the probability is, that these Rabbins really had a peculiar predisposition to confound with traces of age the deep seriousness of the Spirit's consecration which was visible in the appearance of Christ; as, on the other hand, they without question regarded the silvery

commorationis ejus in mundo, ad opus salutis consummandum.' The 'seeing' of the day is 'perceptio temporis adventus Christi tanquam præsentis;' and this was enjoyed by Abraham and the other celestial inhabitants.—Ed.]

beard of a Rabbin as an evidence of spiritual dignity. This belongs to that dead, coarse-minded way of viewing things, into which these hypocritical pretenders to spiritual life were sunk, and through which they were to such a degree plunged in secularity of mind, that they could think of no other connection between the days of Abraham and their own than the long ladder of centuries.

They might even now be reckoning up, that more than seventeen centuries were wanting, if we subtract the age of Christ from the time that had elapsed since the death of Abraham, when Jesus answered their objection with that great word of His, 'Before Abraham came into being, I am!' Seventeen centuries deficit! so it ran in their calculation of His statement, made according to their purely secularized system of religion. On the summit of secularized thought they took their station, confronting Him in triumph, and believed that they were exposing Him to ridicule, through that enormous anachronism of which they think He has made Himself guilty. But Jesus was now, as it were, poising Himself aloft in the depths of eternity, hovering far above the reach of their attacks in awful joy, amid the deeps of His own consciousness: it was as out of eternity that that blessed word of His pealed forth, in which, indeed, they deemed they discovered the most enormous, the most senseless heresy. With that word He expressed the consciousness of His eternity in God. This eternity He expresses in the contrast between His life and the life of Abraham, in a threefold relation; namely, as an eternity *before time*, an eternity *within time*, and an eternity *above time*. If He was before Abraham, then He was before him not in temporal manifestation, but in eternal, essential subsistence—in eternity *before time*: He was with God. But since He does not say, *I was* before Abraham, but, *I am* before him, He therewith expresses the eternity of His being *within time*—an eternity which runs through all time in a perpetual presence with it. Yea, this declaration, *I am*, proves that He also, now and continually, feels Himself, according to His inner life (resting in God), to be *above time*. In the first respect, Christ is the eternal Logos, who upholds the world, whose *existence* upholds all emergence into being—the appearance of Abraham as well. In the second respect, He is the Angel of the Covenant, who in Abraham's

faith begins the process of His becoming man, and continues it until it is perfected in the person of Jesus. In the third form, He is the eternal Son, whose consciousness, embracing humanity, embraces in His redeeming activity Abraham as well.

As soon as Jesus had spoken this word, His sentence in the court of His adversaries was pronounced. Forthwith 'they took up stones to stone Him.' But He escaped from them. Without doubt there arose the highest excitement round about Him, whilst He, on the other hand, was asserting the heavenly tranquillity of His nature; and therefore the uproar served as a veiling cloud for Him. His faithful ones also were probably on the spot, grouping themselves around Him. Thus He went forth out of the temple. 'He went through the midst of them, and so passed by,' we read in an additional clause, which is not sufficiently authenticated, but which, no doubt, gives us at any rate the right explanation, viz., that Jesus did not conceal Himself from them, but that He escaped them, in their tumultuous excitement, just by going through the very midst of the excited crowd.

NOTE.

Strauss (i. 679) fancies he has discovered that the discourses of the fourth Evangelist move 'in endless repetitions of the same thoughts and expressions.' This aspect they certainly wear for him to whom it is not given to press into their proper sense and connection; by reason of the peculiar simplicity of their diction and colouring; by reason of their setting forth the richest revelations of the inner life of Jesus in the most delicate onward-movement through circumstances of outward fact, in a contemplative form of language which is marked by the extremest and most touching simplicity. In such a style of language it can very well happen that, *e.g.*, the *verbal contradiction* shall arise: *If I speak of Myself, My witness is not true* (ver. 31); and, *Though I speak of Myself, yet is My witness true* (viii. 14); whilst this seeming verbal contradiction is perfectly removed by considering the context of the two passages. And as it is with this seeming contradiction, so also is it with the cases of seeming similarity or identity. The 'endless repetitions of the same thoughts' develop themselves to the understanding reader into a grand succession of distinct utter-

ances, different from each other, of Christ's God-manlike consciousness. So, *e.g.*, in John vii. 17, Jesus sets forth the relation of His doctrine to the good behaviour of men who act antecedently to their knowledge of Christ according to their best knowledge and conscience, and at the same time teaches us to regard His calling as Teacher as a dignity committed to Him by the Father, in contrast with the character of teacher transmitted by Rabbins to the pupils of their schools. But in ver. 28, the point in question is the contrast between His external descent and His essential origination from the Father, as that origination is impressed on His consciousness and His whole conduct. In chap. viii. 28, again, we have to do with quite another contrast. The Jews require Him to declare Himself openly respecting His relations to their expectations of the Messias; He in return assures them, that in word and deed He takes only those steps which are pointed out to Him by the Father. In ver. 38 He then declares, that (in His judgment of them) He speaks what He has seen with His Father; that thus, as He in general only expresses what God has really wrought, so also, in His description of their position, He only marks the judgment which His Father Himself passes upon them. This *judging according to the reality of things*, He puts in contrast with their utterly *null, groundless, diabolical doings* (Christ-murder), which they have seen with their father, the murderer of the innocent man (Adam) and of the pious man (Abel). But what He before was saying (ver. 30) of His speaking and judging, was with especial reference to His miraculous activity, to the contrast between the quickening and not-quickening of the dead. In ver. 43 of the same chapter, in the assurance that He was come in His Father's name, He marks the contrast between His really Messianic life and the rise of the false messiahs who should come in their own name. The passage vi. 38 expresses the distinction between His historical and His ideal position in the world. We are bound to compassionate a criticism which, in this rich world of the most delicate and most deep-thoughted utterances of distinct christological truth, fancies that it finds everywhere only the echo of the same thought, and in its self-conceit will burden the exalted Evangelist with the poverty of thought with which it is itself oppressed.

SECTION XX.

THE CURE OF THE MAN BORN BLIND.

(John ix.)

On His way from the temple, as He was threading His course (παράγων), through the crowds, Jesus came by a man that had been born blind, who sat by the wayside begging. Jesus 'saw' him; thereby is expressed that His eye fastened upon him, that He showed him sympathy, and soon learnt that he had been born blind.[1] The disciples, of whom we thus learn in this passage that they formed a body of attendants round Jesus, asked Him, 'Master, who hath sinned, this man or his parents, that he was born blind?'

The disciples believe for certainty, and with reason, the doctrine, that God visits the misdoing of fathers upon their children unto the third and fourth generation; that therefore, surely, in general, guilt on the part of parents admits of being punished in their children. Therefore they might be led to think, whether perhaps this man might not have been for some transgression of his parents struck with natural blindness. But it might again appear to them a harsh supposition, that for some possible guilt of his parents the poor man should have to make atonement with blindness all his life through.

Therefore another thought might offer itself to their mind, originating out of views which at that time were beginning to engage the Jewish people. Even if we must not look to find the doctrine of the transmigration of souls prevailing as a popular notion among the Jews, at least at this time and in this neighbourhood, yet the notion that a man may perhaps have incurred sin in the pre-existence of his soul, before it came into his body, or perhaps also the other notion, that he may have incurred it when an unborn child in his mother's body,[2] may

[1] It is characteristic, that criticism could come to such a pitch of scepticism as to find a difficulty in the mention of the circumstance that the man had been born blind. Cf. Ebrard, p. 316.

[2] See Lücke, ii. p. 372. [Lampe shows that there is no ground for supposing that the Pharisees believed in the transmigration of souls. Josephus speaks of the souls of the good passing into other bodies, but this refers to the resurrection.—Ed.]

very possibly have been known to them, and have come to their minds on the present occasion. But then they also, no doubt, felt that this supposition was even a more difficult one than the first.

Thus this blind man with his suffering proved an enigma to them, which they confessed themselves unable to solve. But the solution which they expected from Jesus would also (they thought) be likely to afford them light in reference to the mysterious relations subsisting between hereditary ills affecting men and former sins.

We must repeat our words, *they thought;* for if we imagine to ourselves the scene in which the disciples proposed the question, we can hardly suppose that they could just now have had any great interest in a mere theoretical inquiry.

It is, we suppose, plain that the proceeding took place on the same day that Jesus was threatened with stoning in the court of the temple; nay, that it took place in the vicinity of the temple, and on the road by which Jesus was leaving the temple. For it is still the Sabbath-day, and surely not yet a returning Sabbath. Jesus is still on the road of the temple-hill; and there, in the vicinity of the temple, beggars used to station themselves. Also, the Evangelist expressly links this scene immediately on to the preceding.[1]

On this very account the calm mind with which Jesus, who has only just now escaped from the tumult of the deadly enemies who were pursuing Him, stops by the blind man, is calculated in two ways to raise our astonishment and to command our reverential awe. But the disciples would hardly be in

[1] [So Olshausen, Stier, Meyer, and Trench; on the other hand, Lücke, Tholuck, and Alford suppose an interval between the attempt at stoning and this miracle. The difficulty in the arrangement adopted by the author is, that Jesus, leaving the temple in secrecy, would neither *immediately* perform a miracle which was sure to attract attention, nor would so soon be rejoined by His disciples. Also the note of time in ver. 14 is decidedly against, and not in favour of this view. For the Evangelist has already (vii. 37) made us aware that the day on which the stoning happened was a Sabbath; and if this miracle were performed on the same day, it was needless to intimate a second time that it was the Sabbath. When the author says, 'Surely not yet a returning Sabbath,' he overlooks that it might be next day when the weekly Sabbath came round, the former being only a festal Sabbath. But the author's explanation of the calmness of the Lord and the question of the disciples must be allowed to be admirably skilful and instructive.—Ed.]

equally composed frame of mind. They had, no doubt, all of them shared the expectation of the brothers of Jesus, that Jesus, on publicly presenting Himself at Jerusalem, would meet with the best possible reception; and in this expectation they had found themselves fearfully disappointed. It must needs have come hard to them to be obliged to leave the courts of the temple with their Master in such a fashion, as persecuted and driven forth. How readily they might think that their persecutors might soon be behind them! Can we imagine that in such a frame of mind they would be disposed to take up difficult questionings relative to the pre-existence of the soul, or even respecting the connection between sin and evil? We might surely suppose the very reverse: we may naturally conjecture that, in their present state of excitement, they may have fallen back into the common popular notion for the purpose of suggesting to our Lord, whether He should now detain Himself with a man who was so seriously marked by Heaven itself.

At all events, the answer of Jesus enters into no particulars relative to the inquiry which they had proposed. He declares that 'neither the man himself nor his parents had sinned,' to bring upon him this evil. Further than this He will not have the source of this mark of obloquy which was laid upon the man and his parents inquired after,—an investigation reaching back to its dark origin, where it certainly must be connected with the general sinfulness of mankind. Rather He at once fastens His eye upon the ends contemplated in this affliction, and above all its chief end. He was destined to suffer it 'that the works of God should be made manifest in him.' In the most general sense, this end is at all times contemplated in all sufferings: God means to glorify Himself in those who suffer. The obscure causes of human sufferings often recede beyond our ken, but the Divine end is always clear. But in the present case this held good in an especial measure.

That is, it was to the Lord already a clear point, that His miraculous power was able to prove itself in this man's case in an especial degree, and not only (we may be sure) in his body, but also in his soul. What He further said appears to have been particularly aimed against an ill-concealed disposition on the part of the disciples to hurry on, and therefore to dissuade Him from attending to the case. 'I must work the works of

him that sent me, while it is day: the night cometh, when no man can work.' He knows, and tells them, that the bright day of His life is still secured; and that, therefore, He can fearlessly tarry for this work, even in the very vicinity of His persecutors. No doubt He had a forefeeling that His night of death would come soon, to put an end to this form of His working.[1] But on that account He is also disposed still to turn this opportunity to account, and to give light to this blind man's eyes. 'As long as I am in the world,' He says, 'I am the light of the world.' He speaks this, we may believe, in the particular sense, that during His sojourn in the midst of the world, He was for the world, not only spiritually but also corporeally, its mightiest, eye-awakening Light-Fountain, and that He would prove Himself to be such to the end.

And already He was busy with helping the patient. He spat on the ground, and made clay with His spittle, and with the clay He besmeared the eyes of the blind man, and said to him, 'Go thy way, and wash thyself in the pool of Siloam.[2]

'That, translated, is, *The Sent*,' remarks the Evangelist. We have already been taught to recognise the well of Siloah, which was the proper temple-spring at the foot of the temple-hill outside the sanctuary, as a symbol of the blessing of the Spirit, the fulness of which has appeared in the Messias. So, without doubt, the Evangelist regarded it. Therefore the word

[1] The referring of this day and night immediately to the contrast between bright times of salvation and gloomy hours in which the powers of darkness have their way, which several commentators (Baumgarten-Crusius, *Comment. zu Joh.* ii. 3, and others) have proposed, is surely not justified. We find that the contrast between day and night (chap. xi. 9, 10), in an utterance very kindred to the one before us, must be referred to the time of life and the hour of death. We grant, however, that the day of Christ's life is His assigned duration of life proceeding from the continuance of a favourable time of salvation in the world, while, on the other hand, the night of His death tallies with the hour and power of darkness.

[2] On the natural effect of this treatment, see Lücke, p. 376; Von Ammon, ii. 422. On the union of the miraculous power with the clay, see above, vol ii. p. 116. It is questionable how far healing powers belonging to the water of Siloam may be taken into consideration as helping the cure. But, at any rate, the blind man's going in faith to the well of Siloah had to do with it.—Tholuck, p. 248. [Tholuck thinks the washing was only to cleanse the eyes after the application had done its work; but if this had been all, such prominence would scarcely have been given to it.—ED.]

of Jesus appeared to him so significant; the patient was, by the Sent One of God, sent to the well of the Sent One.[1] Go thy way to the pool of Siloah! This word had, indeed, from the lips of Christ, a significance, which was intended to rouse into intense action the spirit of this gifted blind man, and to excite his believing anticipations. He followed out the directions which Jesus had given him. A guide to direct his steps would be easily found. He went, washed himself, and came back seeing.

The miraculous cure soon got wind. Those who before had known the blind beggar, and now saw him go about seeing, were astonished. Some doubted whether he were the same as they had known in the person of that blind man; others would not believe their eyes, and affirmed he was only like him; others, again, declared that it must be the same person. He himself corroborated the affirmation of these last. And now he was required to tell how he had got to see. He related to them in what manner the 'man who was called Jesus' had healed him. Thereupon they asked him where Jesus was. He did not know. Next they brought him to the Pharisees, and this, as it should seem, simply on the ground that the cure had taken place on the Sabbath-day. Without question, among these people who took him before the Pharisees, were some who were themselves pharisaical spirits. By these he was passed over into the hands of the Pharisees, and subjected to a judicial investigation.

It is probable that this hearing did not take place till the day after the Sabbath on which the man was healed. But if we were disposed to assume that it took place on that Sabbath, or, more accurately, on that eighth day of the feast, yet that would not infer the difficulty which some have found in this supposition. For even if we do not admit the hypothesis that it is only an occasional private process which is here spoken of (see Ebrard, p. 318), yet certainly a distinction is to be made between regular judicial processes, which ordinarily did not take place on the Sabbath, and a hearing such as was probably held in a little

[1] That שִׁילֹוחַ may mean the Sent One, is now, since this rendering has been cursorily called in question, generally acknowledged. See Hitzig, *Comment. on Isaiah*, p. 97; Ebrard, p. 317; Tholuck, p. 249; Baumgarten-Crusius, ii. 4. Cp. Lücke, p. 380.

Sanhedrim (of twenty-three assessors), or in a synagogue court (see Lücke, ii. p. 383).

At this hearing the healed man was required once more to relate the whole story, as it had already been told to the Pharisees. Thereupon a discussion arose respecting the Doer of the miracle. The sentiments of the board were divided: there were members present who were friendly to Jesus, or, at any rate, thought more reasonably about Him than the majority. Even His opponents were thrown into perplexity through the striking miracle which He had wrought; but they sought to embolden their own spirits again, and to dishearten the well-disposed in their body by bringing into prominence His desecration of the Sabbath,—for such was the construction which they contrived to put upon the work. 'This man is not of God' (they said), 'for He keepeth not the Sabbath-day.'[1] But those others who were better-minded answered, 'How can a man who is alleged to be a sinner' (*i. e.*, one who sets at naught the law, and ought to be excommunicated) 'do such great miracles?' Thus there arose a division in the judicial board. Yet we plainly see from the result, that the opponents of Jesus had decidedly the preponderance.

The deposition of the healed man placed them in a painful dilemma. If they would admit the fact, they would have, in conjunction with Jesus' alleged violation of the Sabbath, to acknowledge also the great miracle which had been wrought; and they saw plainly enough that the effect of the miracle only too strongly outshone that slur of violating the Sabbath which they so skilfully endeavoured to cast upon Him. If, on the other hand, they chose to deny the miracle, then they would have also to give up the new charge which they were alleging against Him. In this embarrassment, they now, as it should seem, sought to give such a turn to the transaction, as that they should either hold fast to this charge without however acknowledging the miracle, or be able to regard the whole matter as a criminal imposture framed by Jesus, or that, lastly, if other courses fail, at least the effect of the circumstance, operating so strongly in favour of Jesus, should be beaten down with the

[1] Some of the Jewish Rabbins even forbade a man to besmear his eyes with bare saliva on the Sabbath-day. See Tholuck, p. 250; Sepp, iii. 87 [after Lightfoot and Lampe *in loc.*].

strong hand of power. To this end they instituted a succession of hearings.

In the first place, they resumed their dealing with the blind man (who, in all probability, had been made to withdraw),[1] and asked him, 'What sayest thou of him because he hath opened thine eyes?' The healed man, in whom we may recognise an honest, prudent, strong-minded, and spirited character, whose natural abilities have just at this time, with his healing, been brought out into new play and stimulated into unusual activity, answers boldly, 'He is a prophet.' 'The Jews therefore,' observes the Evangelist, with sharp emphasis, 'would not believe concerning the man himself that he had been blind, and had recovered his sight, until they called the parents of him that had recovered his sight.' It is indeed conceivable, that, in consequence of their unbelief, a real suspicion had arisen in their minds, after the healed man had declared that Jesus was a prophet, that there might be some deception in the business.

The parents were confronted with the man whose sight was restored. 'Is this your son?' they were asked; 'and do ye affirm of him that he was born blind? How is he now in the possession of sight?' They declared, 'We know that this is our son, and that he was born blind; but how he has got his sight we know not.' They then add, of their own accord, the significant words, 'Or who hath opened his eyes we know not: he himself has the requisite age, ask himself; he will (can) speak for himself.' From the manner in which they gave their deposition there appeared plainly enough the consciousness that they had to do with dangerous people in the bench before whom they stood. With extreme cautiousness they pointed to a man who had miraculously opened their son's eyes; but they had no wish, and perhaps were not able, to say anything more definite concerning Him. Altogether, they did not wish to see themselves any further mixed up with the business. One might think that they were somewhat unamiably willing before the magistrates to leave their son to bear the whole brunt of this encounter; but, as it seems, they feel confident in his possessing an especial *savoir faire* or sagacity, such as would be necessary to get out of such an inquisition with success. John says expressly, 'These things spake his parents for fear of the Jews;' and adds the

[1] Comp. Acts iv. 7, 15.

explanation, 'For the Jews had already agreed in the resolution, that if any one did confess that He was the Messias, he should be thrust out of the synagogue.' This resolution of the Sanhedrim was in perfect harmony with the despatching the officers to seize Jesus,—a measure which had been taken at about the middle of the feast.[1] As soon as it was believed to be necessary to take steps against Jesus Himself, consistency would prompt a hierarchical government to warn also the people against Him. This was done by the prohibition of acknowledging Jesus as the Messias, under pain of excommunication from the synagogue. The hierarchs would feel concerned to spread the knowledge of this prohibition as widely among people as possible; it was therefore now already a matter of public notoriety.

Upon this, the healed man (who in the meanwhile had again been ordered to go aside, or to withdraw) was once more summoned before the court. The endeavour was now made to intimidate him, and in a shamefully hypocritical manner to lead him to depose something to the prejudice of Jesus. 'Give God the glory,' they said, as if they would bind him to the strictest truthfulness; but the object of their fanatical earnestness, even if they were not distinctly conscious of it, was falsehood. 'We know,' they then said, 'that this man is a sinner.' There now awoke in the bosom of the healed man a feeling of righteous displeasure, which, with a really noble superiority, began to unveil the badness of their proceedings in a sort of ironical banter. 'If He is a sinner,' he said, 'I do *not know it;* but one thing *I know*, that I was blind, and now am seeing.' With intended and pointed distinctness he opposes to *their* knowing-not and knowing, *his* knowing-not and knowing, and therewith already shows that he was not minded to bow to their authority against his own better knowledge and conscience. They, on the other hand, with increased inquisitorial strictness, revert once more to the question, what Jesus had done to him? how He had

[1] See John vii. 32. Lücke remarks very justly, that the word of the Evangelist (*συνετέθειντο*, etc.) cannot be referred to a private determination of the Pharisee-party, but only to a 'measure formally passed in the Sanhedrim, such as was generally known and dreaded.' Commentators are doubtful as to the occasion on which this measure was resolved on. But if we take into consideration the consequences of a public interference of a hierarchy with an individual, the required occasion is surely found in that which is above indicated.

opened his eyes? Despising as he did their whole proceeding, there is at the same time decidedly conspicuous in his answer a spirit of humour. 'I have told you already, and ye would pretend that ye did not hear it. Why will ye hear it again? Will ye too, I wonder, become his disciples?' Now they went beside themselves, and began to rail on him. 'Thou art his disciple,' they said, 'but we are Moses' disciples. We know that God spake to Moses; but for this fellow, we know not whence he is.' They are not here thinking of the question as to His earthly origin, but simply mean, that it is very much a question with them, whether Jesus with His works originated with God or not. This point, however, the healed beggar tries to make clear to them. 'There is something surprising,' he says, 'in this, that ye' (the knowing ones, the great divines) 'know not from whence he is, and yet he has opened my eyes. We *know*, however, that God heareth not sinners; but if any man is God-fearing, and doeth his will, him he heareth. From eternity it has never been heard that one has opened the eyes of one blind-born. If this man were not from God, he could do nothing.'

Thus did the healed beggar, in the hall of justice, with a tone of rebuke and displeasure, preach to the enemies of Jesus of the certainty of His divine mission. This was more than they could endure. They felt not the eminence of his position as over against themselves. 'Thou wast born in sins whole and entire' (ὅλος, not only in body, as being blind, but also in soul, as being heretical), 'and wilt thou be teaching us?' With these words they thrust him out of the hall. Therewith, however, was also, in all probability, accomplished in fact and deed his thrusting out of the synagogue.

Jesus heard of his being thrust out. It was a token to Himself how strong the hostility against Him was growing. It pained Him doubly, that the man should already have been excommunicated as His disciple, whilst he yet had not the joy and peace of believing in Him. Therefore, as soon as He found him again, He asked him, 'Dost thou believe on the Son of God?' The man turned on Him the animated counter-question, 'And who then is that?' declaring himself at the same time ready to believe in *His* direction where to find Him. That he, then, had recognised his deliverer, by the tones of

His voice, and perhaps also by other signs, is clear. Jesus meets his animation with answering animation, to give him, as it should seem, a gentle rebuke, that with all this vivacity he yet had not been more concerned about the person who had healed him. To his impetuous question, 'And who then is that?' He replied, 'And thou hast (long ago) seen Him;[1] and He that talketh with thee is He!' With all the fresh and noble decision which marked his character, the man exclaimed: 'I believe, Lord!' and full of reverence, cast himself down before Him, adoring. Then the Lord uttered that deeply significant word: 'For judgment I am come into this world, that they who see not may see, and that they who see may be made blind!' This judgment had even now in the most striking manner been accomplished.

NOTES.

1. On the source and the pool of Siloah, see above, p. 129; Robinson, i. 335. The pool is 'a small, deep reservoir in the mouth of the Tyropœon, into which the water flows from a smaller basin (the well) excavated in the solid rock a few feet higher up.' From the pool downwards goes 'the little channel through which the stream is led off along the base of the steep rocky point of Ophel, to irrigate the terraces and gardens extending into the valley of Jehoshaphat below.' As the well of Siloah stands in connection with the source of the pool of Bethesda, which lies higher, the two wells have the same qualities. Comp. Sepp, iii. 87.

2. On the different degrees of Jewish excommunication, see Lücke, 387; Sepp, iii. 91; [or Alford *in loc.*; or more fully, Jahn's *Antiq.* p. 131.] That there were at least two degrees of excommunication among the Jews, is shown by the distinction between the excommunication of Christ and that which here befell the man who was restored to sight, and later, no doubt, also the disciples of Jesus. This distinction is, no doubt, the contrast between the excommunication of the synagogue and the exclusion by the Sanhedrim, through which a man was

[1] This is no doubt the sense which the perfect ἑώρακας takes, from the animated character of the dialogue.

rejected for all Israel.[1] As, then, the excommunication of the synagogue had several steps, so also, no doubt, had the great excommunication of the Sanhedrim, which was connected with a heavy anathema. First there came the maltreatment and execration of the individual on whom the sentence was laid (see Acts v. 40): the punishment of death might be inflicted either later, or even at once (see Acts vii.).

It might well then lie in the nature of the case, that the supposed straying one should first be visited with the simple exclusion from the synagogue for thirty days. But when the punishment of excommunication was publicly denounced against an offence, no doubt the whole succession of the different degrees of infliction ensuing thereupon was held out to the view of offenders.

SECTION XXI.

JESUS GIVES THE FALSE SHEPHERDS OF ISRAEL THE TOKENS BY WHICH THEY MIGHT KNOW THE TRUE SHEPHERD, AND SETS HIMSELF FORTH AS THE TRUE SHEPHERD WHO WAS READY TO GIVE HIS LIFE FOR HIS FLOCK.

(John ix. 40, 41; x. 1–21.)

When Jesus was speaking the words, that He was come for judgment[2] into the world, that the blind might be made seeing and the seeing blind, there were Pharisees close by, probably playing the part of spies, who, on seeing Him conversing with the restored blind man, had approached to the spot. They believed themselves included in the reference which His word made, and yet they deemed that it could not apply to them. They would, indeed, fain be seeing; but that they were becoming blind through misbehaviour towards Him, was what they would not allow. Still less, however, would they choose to

[1] [It is to be remarked that it does not appear that there was any excommunication which prohibited access to the temple; nay, a separate entrance was provided for the excommunicated, though this *may* have been for the use of those under the first excommunication.—ED.]

[2] *κρίμα*, the ground which introduces the act of *κρίσις*.

acknowledge that they were blind men, who had through Him to be made seeing. They therefore put in the incoherent question, 'Are we, too, blind?' Without doubt they ask the question with an affected indignation, and the answer they express themselves by their very mien and bearing: neither blind before, so as to have got their sight through Thee; nor blind since, having lost it through Thee.

Jesus, turning upon them sharply, allows their claim of not being blind, in order from that very circumstance to prove their ruin. 'Yes; if only we were blind,' He said, 'then were ye free from guilt; but now, as ye assert, We see, your guilt[1] remains upon your head.'

According to His earlier statement, the Lord might have said, If ye were blind, ye would become seeing; but just because ye place yourselves among the seeing, ye become blind. But He does not speak so, because He will not continue to use the figure with them, but will describe their condition with its proper name; because He will not now once more announce to them the judgment of God which is coming upon them, but only the guilt through which they bring this judgment to effect. His retort, therefore, is altogether practical, and is aimed at their conscience.

But He abides stedfastly by the principle, that those who are blind before and apart from His appearing get their sight, and those who before and apart from His appearing were seeing become blind. When the morning comes, the birds of day, which in the night cannot see, become seeing; while, on the contrary, the birds of night, which could see without the day, become blind.

The former have enough gleaming of light to see the darkness and to hate it, to long for the light and to love it, and in the light to become seeing; the others have enough gleaming of light to see the light, to hate it, and in the light to grow blind. Both at the dawn find themselves face to face with the light; but for the one party, this middle state becomes the twilight of morning, whilst for the others it becomes that of evening.

The man physically blind can the best illustrate the condition of the former. He has a perfect consciousness of his

[1] Ἁμαρτια in the sense in which it applies to a theocratic society, having excommunication for its consequence.

blindness. This consciousness is as it were half daylight: it is the longing after sight, and the feeling that it is coming. This forefeeling of light in the dark becomes at length crying pain and a faith in the approach of the light, when the blind man finds himself confronted by the Saviour of the eye, the Light of the world. And precisely so is it in the mental world with all blind people whose blindness is genuine and conscious, is conscious unknowingness, not marred by the delusion that they see. They have a twilight which proceeds out of their feeling of blindness and leads them towards the light; as the blind earth at the north pole, in the long winter night, brings forth the gleaming of the northern lights out of her longing for the day.

Oh, were ye only such blind people, says Christ to the Pharisees, so should ye have no sin. Ye should not then fall under the curse of unbelief, but arrive at faith.

That they affirm that they are those who see, apart from and before His appearing, those, that is, who see before the day, this very circumstance makes them birds of night. They are certainly, in a comparative sense, seeing. Through their official position they are conversant with the word of the Old Testament, and through that word they know enough of the kingdom of God, and of the Old Testament delineations of the Messias, to be able to recognise the Messias at His appearing. Moreover they have now received enough impressions of Him, through His words and works, to be able to know that it is He. Their infatuation against Him, therefore, takes place not in the element of blindness, of complete not-knowing, but in the element of their seeing; it developes itself out of that dislike of the light, with which they reject the person of Jesus against better knowledge and conscience; and on that very account their sin abides upon them. It presses upon them as the guilt of the real excommunication, as the theocratic excommunication, which shuts them out of the real kingdom of God, whilst they are iniquitously loading the disciples of Jesus with excommunication.

Their blindness *remaineth*, because they, *in their high-mindedness*, fancy that they see, and do not. Their bindness *increases*, because they apply their remains of light to the blinding of themselves more and more. Their blindness *perfects itself*, because they pervert their official calling to greet the light into

the office of hating the light and depriving the world of it. This perfects their guilt, that they are not only blind, but also will fain be leaders of the blind, ay, of the great Seeing One Himself, and lead the blind entrusted to their care so long that at last they fall with them into the pit (Matt. xv. 14).

This word of Christ is therefore closely akin to His declaration, I am come to call sinners to repentance, and not the righteous (Matt. ix. 13).

As there, what is said is not said of the mere conceit of being righteous, but also of a certain sort of righteousness itself, namely, of Levitical righteousness; so also here, He speaks not of the mere delusion of the Pharisees that they were enlightened, but at the same time of the real twilight-knowledge on which this delusion is grounded.[1]

The members of the Sanhedrim were certainly the appointed guides of the people—its shepherds. But they had just now, through their ill-treatment of the restored blind man (whom they first had sought to seduce into telling a lie, and then had excommunicated because he resisted their temptations), given a melancholy example how they went on with the flock which had been entrusted to them. This Jesus now holds up to their view in a figure which He draws for them, in a parable or parabolic allegory (παροιμία) of the relation between the Flock and the Shepherd; while He at the same time shows to them how He, on His part, regards and treats the people as His flock. With the Israelites, who were no doubt descended from shepherds, and who still in various ways had to do with the shepherd's life, it was very usual to regard the people under the image of a flock of sheep,[2] and the leaders of the people as shepherds, but especially the Messiah as the Great Shepherd of the nation (Ezek. xxxiv. 23).

This allegorical discourse of Jesus consists of three divisions, of which we may regard the first as the representation in an allegorical parable of the whole relation subsisting between

[1] V. Baur (in his above-cited work, p. 121) says, in the text, 'They therefore are not blind people, because in their seeing they *will fain* see nothing, and yet are blind, because they see and acknowledge nothing.' On the other hand, below, in the note, he says, 'What is said, certainly is nowhere said of self-blinding, but—of the blindness of unbelief.' What contradictions!

[2] Num. xxvii. 17; Ezek. xxxiv. 12; Matt. x. 6.

God's flock and its enemies and friends, and the second and third as statements of the two different main applications of the image.

Jesus presupposes that His hearers have already the shepherd-life before their eyes; He therefore at once begins His discourse with the utmost solemnity and seriousness, and with the deepest pathos: 'Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up in some other quarter' (over the timber or stone fence which forms the fold), 'the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep.' This then is the first distinction between the friend of the flock and its enemies. The second is as follows:—The true shepherd is also recognised by the door-keeper (who has charge of the night-watch with the flock). 'The door-keeper opens to him' the fold, whilst the very same man is intended to keep watch against those thieves and robbers, as well as against ravening beasts, as wolves and jackals, and carries arms for the protection of the flock. And this introduces the third point of distinction. The shepherd goes in, makes his voice heard, and by his voice is recognised by the sheep;—'the sheep hear his voice.' But in the flock he has sheep of his own in an especial sense, favourite sheep and objects of particular care, which are in perfect training, which he calls by name, and which follow upon this call. These chosen ones he first calls out: 'He calleth his own sheep by name and leadeth them out; and when he putteth forth his own sheep, he goeth before them;' and these and the call of his voice draw after them the whole flock; 'and the sheep follow him, for they know his voice.'[1] 'But another

[1] It seems to me, that we cannot understand τὰ ἴδια here of the whole flock, and suppose that a reference is meant to the shepherd's flock as contrasted with other flocks which (according to the custom) may have been shut in with his flock in one enclosure. For this contrast would here only confuse; since only one flock of God is found in the one fold of the Old Testament theocracy. Rather, the ἴδια πρόβατα are surely the sheep which belong to the shepherd in a peculiar sense; those which he calls by name in contrast with the whole flock. The sheep in general know him by his voice; but the ἴδια are keen to hear as he calls them by name. These are meant, according to Lachmann's reading, in ver. 4, ὅταν τὰ ἴδια πάντα ἐκβάλῃ. First he calls out the favourite sheep and bell-wethers of the flock; then all the rest of the flock follow. The former are no doubt an image of the chosen ones around whom the large flock forms itself.

they will not follow' (even if he steps in among them and essays to call them), 'but will rather flee from him, because they know not his voice.' Thus Christ set forth to His gainsayers their character and behaviour in relation to God's flock in Israel in contrast with His own, in a transparent image of speaking reality and warmth; but they understood Him not.

It never once entered into their thoughts, that any one could ever call into question the genuineness of their calling to be shepherds, or the exemplary character of their behaviour in this calling.

The Lord therefore saw the necessity of interpreting the allegorical parable which He had painted for them. But He does not in equal measure expound all its particulars; but makes these clear by explaining the leading features of the picture, namely, first the Door, and then the true Shepherd.

He styles Himself the Door, and He styles Himself also the good Shepherd. It follows that the picture is not to be taken as a stiff, unvarying representation, but as a living, figurative representation with shifting scenes.

The first scene is the night-piece in the history of God's flock. The flock is folded within the sheltering fence, the Israelitish theocracy. At its door stands the door-keeper—the Spirit of the Lord as the guardian spirit of the flock. The door itself is the invisible Christ, or Christ in the spirit of His life. But the contrast between the friends and enemies of the flock is presented here by the true shepherds, who in the morning come in by the door for the purpose of leading the flock out to pasture, and the thieves and robbers who scale the fence of the fold, or break through it. He speaks principally of the latter. They are marked by the circumstance of not entering into the flock by the door; that is, that they do not work with reference to the living Christ, or in the spirit of the name of Christ, but in their own name. And because they have not the chief Shepherd in view, but regard themselves as the chief shepherds, therefore also they have not in view the chief thing in the flock, its pure destination to the highest end; but will fain make a booty of the flock for their own selfish interests, and thereby become robbers and destroyers thereof. Thus, surely, that word of Christ gains its interpretation, 'All that

came before Me are thieves and robbers.'[1] All those are meant who came to His flock, not as His forerunners, but as taking their stand before Him; who had not the consciousness which John the Baptist had, that Christ had precedency of them in the kingdom of the Spirit (John i. 15), but would fain reckon as shepherds in that kingdom in their own right, and in absolute, independent standing. The reference, then, is not immediately to those false messiahs in a literal sense who came subsequently, nor merely to those false prophets in a literal sense who had come previously, nor again, lastly, merely to those gainsayers of Christ understood in the same way, who even then stood opposed to Him. Rather, all shepherds, teachers, and leaders of the people (and not only religious ones, but political as well), who do not come to the flock with reference to, and in the spirit of, the life of Christ; who come, that is, *without being qualified through being in a proper relation to Him;* who therefore *pass by* the eternal Christ, like notorious teachers of false doctrine; or set themselves *in His place*, like hierarchs and despots; or lastly, *go beyond Him*, like the preachers of a 'religion of the Spirit' which is disengaged from Christianity,—all these are fundamentally pseudo-messiahs on this very account, because they thrust themselves upon the consciousness of the flock as independent teachers, priests, leaders, and princes, and in this wise set themselves in the place of Christ. All these know neither the door, nor the fence, nor the flock. The fence is a hindrance to them; the flock a good booty; the door they find a means of seduction or of intimidation, by which they bring the flock into subjection.

The word of Christ therefore contemplates all pseudo-

[1] The expression πρὸ ἐμοῦ is surely to be taken in the sense of absolute preference, so that the one who comes before means not merely to thrust into the background the one put back, but to supplant him altogether. [It is difficult to believe that if this meaning had been intended, such an expression would have been employed. By the various interpretations of this passage, no reason has ever been assigned why we should depart from the proper, direct, *temporal* signification of the preposition. This gives a sense which quite satisfies the passage. 'All that came before Me,' *i.e.*, not of course all men whatever, but all who came making pretensions to the Messiahship, to the lordship over the flock, all who up till now—the fulness of time—have claimed to be the true shepherd,—all these are thieves and robbers.—Ed.]

messiahs in the wider sense of the term, who at all times can arise, and in all possible forms. But in its historical form it refers to those in particular stepping forward before Him, who had come previously to Him, and as they then especially stood in opposition to Him.

They were first of all at once rebuked by the very circumstance, that 'the sheep did not hear,' give heed to, 'their voice. Constantly have the chosen ones in the Church of Christ turned away from the false shepherds who would fain assume among them the position of the chief Shepherd. But he who, through the chief Shepherd Christ, seeks admission as shepherd in the Church, he is also at the same time a sheep, and by that very characteristic verifies his character as a right under-shepherd! This Jesus expresses by the words, 'He shall abide secure, and shall go in and out and find pasture.' These are in fact the two functions of the door: protecting, it shuts in the flock and secures it from hurt; and opening, it leads the flock out into the pasture. Both these gifts are imparted by Christ, deliverance and spiritual nourishment in abundance; and both are just as much needed by the true under-shepherd as by his flock. On the other hand, it is the sole object of the *thief* in the flock 'to steal, to kill, and to work destruction.'

With the last features the allegorical night-piece has already changed into a day-piece. And in this the leading and characteristic feature is the true Shepherd,—the historical Christ, as the great, essential chief Shepherd of God's flock, before whom all faithful under-shepherds change into sheep, and over against whom stand in contrast, as enemies of the flock, the hireling and the wolf. This is the decisive characteristic feature by which 'the good Shepherd' proclaims Himself: He 'lays down His life for the sheep.' And from Him is distinguished the hireling, who has no shepherd's heart, whose own the sheep are not, in this: 'When he sees the wolf coming, he leaves the sheep and fleeth; and the wolf' is at liberty to carry out his twofold business of destruction, in that he 'catcheth and killeth the sheep, and also scatters them abroad. The hireling fleeth because he is a hireling; the sheep he careth not for.'

All these traits are so speaking, that they require no great explanation. Christ is the essential good Shepherd, because that faithfulness with which the heart of the true Shepherd

beats for the sheep reappears in His heart in a higher form—a faithfulness carried to its utmost perfection on behalf of His human flock, viewed in their need of pasture, of protection, and of a Shepherd; yea, because His heart is the centre and fountainhead of all that faithfulness and compassion, with which true shepherd-hearts, in their spheres of labour, whether spiritual or secular, beat for all living beings which require protection and pasture — for all flocks requiring the shepherd; because He is essentially the ordained Shepherd of mankind, and mankind is eternally His flock, which entirely needs His presiding shepherd's glance, His protection, and His pasture; and because He is ready to deposit His life for the deliverance of this flock. Under the image of a hireling are here presented all surreptitious leaders of men, who only for reward or gain of some sort or other have undertaken an overseer's office with a human flock. They are integrated by the wolf, the natural enemy of sheep, who makes havoc of flocks and scatters them. The hireling and the wolf present towards one another an elective affinity and a historical oneness. The one exhibits the heartless flock-leader, who has no concern for the flock, but who seemingly serves them rightly so far as it suits him, for the sake of the hire. The wolf exhibits the principle of hostility to the flock, as it openly appears doing its work of destruction in the person of decided spirits of error and popular seducers. And just by the wolf's appearing is the hireling revealed as hireling. This last does not live for the flock; he watches not against the wolf. The enemy may be near, and he has yet hardly observed it; as soon as he does observe it, he takes to flight. He is very far from contending with his life against the destructive principles of the wolf, but leaves him to do as he will. Yes, so soon as the delusion of spirits has attained a certain recognition, he joins it. The hireling in the third part of the parable is, we may perceive, to be conjoined with the wolf among the thieves and murderers in the first and second parts. The thief and murderer, when unfolded to view, is half hireling, half wolf.

The Lord next particularly carries out the feature which He had at once depicted with so much satisfaction in giving the image of the shepherd, namely, that the true Shepherd calls His sheep by name, and that they follow Him on hearing His

voice. 'I know Mine,' He says, 'and am known of Mine.' This position He illustrates by the comparison: 'As the Father knows Me, and I know the Father.' It is a doubled mystery of mutual knowing, and the former of the two proceeds out of the latter. The Father in His love knows the Son as His elect, and in His Spirit greets Him; the Son feels Himself recognised by Him, and follows His call and drawing, which He continually apprehends through every position of His soul towards the world, and of the world towards His soul. But just in the same manner the Son in His love recognises with the swiftness of an eagle's glance the souls susceptible of His grace which have been directed to Him, and their inner being He understands in its individual character, so that He can call it by its name. And when these hear His voice, they feel the secret of the connection which binds them to Him: they apprehend in His voice the faithful and familiar shepherd's call, and follow where He leads.

Such a flock Jesus had already gained in Israel. But now that it stood clear before His soul that His earthly course was bending to its close; now that He was already beginning, even in the midst of His gainsayers, to intimate that He saw the death which awaited Him coming, and was prepared to die; now He could also more distinctly point to the fact, that His flock was not to consist of the elect in Israel *only*. 'Other sheep I have,' He said, 'which are not of this fold; these also I must bring, that there shall be one Shepherd, one fold.' In these words He certainly referred to His fold among the Gentiles. The thought of them was one which would now readily present itself to His mind; for it was just His death which was to do away with the partition between His elect among the Jews and those among the Gentiles (see Eph. ii. 14). That first uniting in one of believing Jews and believing Gentiles, should then be in turn a token and prelude of all those successive steps of reconciliation which the voice of Christ is destined to work upon the whole dissevered race of man; till at the end of the world there shall be collected one great united Church of those who belong to Him out of all nations.

At the close of this discourse Christ gave utterance to a deep word relative to the significance of that offering up of Himself which He was prepared to make on behalf of His

people. 'Therefore doth My Father love Me, because I offer up My life in order to (ἵνα) gain it again.' A very remarkable utterance, full of offence for ordinary preconceptions! Does not then the Father love the Son, except in consequence of His offering up His life, that is, in consequence of the moral excellence of His conduct? There is no question that the love of the Father produces and forms the Son, and so far precedes His cheerful self-sacrifice or self-surrender. But, on the other hand, it is all along this feature of the Son's character in which the love of the Father exhibits itself, and on which His eye rests with divine complacency. But again, is this really self-sacrifice, to surrender the life in order to receive it again? Yes, just this! The Father would reckon nothing of that despairing self-oblation, which had no assurance of the resurrection. Such a self-oblation is attended with a moral despondency—is never altogether true—is no surrender into the hands of the Eternal Spirit, which is of known Love, but an abandoning of the life into the red-hot arms of Moloch, that is, of eternal change. True self-sacrifice has upon it the seal of assurance of the resurrection; and both combined in one express that heroical love of the Son to the Father, which boldly goes forth over the life of the world to the Father, and in which the Father's love to the Son is perfectly mirrored.

It was profoundly significant that Jesus, confronting His gainsayers, spoke that word of highest consciousness: 'No man taketh My life from Me' (against My will), 'but I lay it down of My own free-will. I have power to lay it down, and have power to take it again. This law of life (in which are contained both of these two forms of full power and of freedom) have I received from My Father.' It was only on this ground that Jesus could give Himself up to His enemies, namely, that it was allowed and conceded by His Father that He should do so. It was the *will* of His Father that He should offer up His life, so far as He was dealing with God. But so far as He was dealing with men, and was Himself willing and glad to give Himself up for their salvation, it was the Father's *permission*. In this case Will does not exclude Permission; and the power to die is not only a formal authorization, but also the full power to do so, as involved in perfect alacrity in the view of death, and in a perfect holy skill to die in a manner worthy of Divinity.

With this power of Jesus to lay down His life is necessarily connected the power to take it again; and for this reason, because such a dying is the freest self-surrender to the power of the highest life, and therefore an assurance of life clothed with such an energy and power that therein is already contained the guarantee of the new life. We must no doubt hold fast by the truth that Christ did not raise Himself from the dead, but that He was raised by the Father. But that the Father raised *Him* and no other, is a fact connected with that vital energy which He took down with Him into death; with that force and continued working of His innermost being, whereby even in death itself He asserted His freedom from death. His resurrection is, therefore, also an act of His spontaneity; but most especially the fact, that with His ascension He took back His life, wholly discharged from that alliance with the world in which He stood before His death.

These words of Jesus occasioned among bystanders a considerable division. The words were indescribably simple, and yet so lofty that we cannot wonder that it turned men's heads giddy to be carried aloft so high. Many thought they saw in these words downright nonsense. 'He hath a devil, and is mad; why waste time in listening to him?'—so these men said. The friends of Jesus, on the other hand, said, 'These are not words of one possessed by a devil.' Yet surely these last were not themselves as yet far enough advanced to understand what He said. But in any case it would have been fruitless labour for them to endeavour to explain such words to such gainsayers. They therefore prefer to recur to one particular work of Jesus, the force of which even those gainsayers could not deny, as accrediting His mission: they ask, 'Can a demon open the eyes of the blind?'

It is as if they would say, The business of demons is quite of an opposite character; they shut the eyes of the blind ever more and more.

NOTE.

The discourse of the good Shepherd is not (it is true), strictly speaking, a parable, ['because it is no history,' Meyer —Ed.]; but also it can hardly be taken as mere allegory, as Strauss supposes (p. 680). It is rather of a mixed character,

combining allegory with parable. The feature *(e.g.)* of the good Shepherd that He gives His life for the sheep, is altogether parabolical; while the image of the door belongs to the region of allegory.

SECTION XXII.

THE LAST PUBLIC APPEARANCE OF JESUS AT CAPERNAUM. DISCUSSIONS AMONG THE DISCIPLES RELATIVE TO THE PRIMACY.

(Matt. xvii. 24–xviii. 5. Mark ix. 33–37. Luke ix. 46–48.)

That Jesus, after His public appearance at the feast of Tabernacles, returned once more from Judea to Galilee, and that He then took leave of this country accompanied by a large train of followers, has been proved already.

But a question now arises, whether this return to Galilee took place immediately after the occurrences at the feast of Tabernacles (after John x. 21), or after the public appearance at the feast of Dedication (after John x. 39). The most numerous reasons, and those (we think) of a decisive character, seem to be in favour of the former supposition.

It is certainly true that John relates Christ's public appearance at the feast of Dedication in unbroken connection with that at the feast of Tabernacles, and does not, in the place where, on the above supposition, it would properly have come in (between ver. 21 and ver. 22), say anything about Jesus having in the meantime gone to Galilee. But, nevertheless, it is surely without justification that some have thence concluded, that therefore, according to John, no such intermediate piece of history could have taken place.[1] For in the way in which the Evangelist leaves unmentioned the journey from Judea into Galilee, between the fifth and sixth chapters, we see a most striking example how, in putting together different scenes, he allows himself to pass over most important particulars of

[1] See Lücke, ii. p. 428.

this kind which took place between.[1] But when he does give a specification of change of place at all, he does it with a distinctness which does not so easily allow of our further introducing particular explanations, as would, for example, be necessary in reference to the statement in x. 40, that after the feast of Dedication Jesus went again into Perea, which we should be compelled to understand as meaning that He went first into Galilee and then into Perea, if we assumed that it was not till after the feast of Dedication that He returned to Galilee.

Against this last supposition several other circumstances seem to us to militate. The feast of Dedication began with the 20th of December. If, then, Jesus did not go back into Galilee at the expiration of the feast of Tabernacles, on the 19th of October, we should have to assume that He passed the whole intervening time, that is, two full months, in Judea in concealment. No doubt, He would in this case gain the opportunity of effecting much good in a secret manner among the Judean disciples; but yet, two months appear too much to be assigned in this manner. And, on the other side, the time elapsing between the close of the feast of Dedication (the 27th of December) and His public reappearance in Judea before the next Passover-feast, six days before the Passover (towards the 1st of April), that is, a period of about three months, would hardly be enough to take in all the occurrences which, on the supposition in question, would have to fall into the time. For there would have to be compressed into it the following events: the return of Jesus into Galilee; His closing ministry there; then His setting off in the direction of Samaria, and His wandering through the border-country between Samaria and Galilee into Perea; further, His journey to the farthest districts of Perea, and His longer ministry there; lastly, His going to Bethany to 'awake' Lazarus, and His last concealed residence

[1] [The same instance of the character of John's narrative is cited by Riggenbach (*Vorlesungen*, p. 421), who adds (p. 565) as proof of our Lord's absence from Jerusalem between the feast of Tabernacles and the Dedication, that at the latter feast He alludes (x. 26) to the words He had spoken at the former, which He could scarcely have done had many of His words intervened between these two utterances. Lichtenstein (p. 299) presses the high improbability of His remaining in Judea after the attempt to stone Him.—ED.]

in the town Ephraim. To this must be added, that a setting out from Galilee to go into Judea just immediately after the close of a feast (namely, the feast of Dedication), would appear to lack explanation.

In favour of the other supposition, that after the feast of Tabernacles Jesus returned into Galilee, and from thence journeyed into Perea, there are several important considerations. We do not mean to lay any stress upon the departing words which Jesus spoke at His last public appearance on the feast of Tabernacles, although they express His determination now to take the last decisive steps, and not much longer to conceal Himself. But this, at any rate, appears to us to be more material, that Jesus' departure for Jerusalem after the expiration of His last residence in Galilee is fully accounted for by the nearness of the feast of Dedication. Next, a small but definite statement in St John seems to us to be here of great importance. The Evangelist states, that after the feast of Dedication, 'Jesus went away *again* beyond Jordan' (*ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου*). This clearly points back to a foregoing residence of Jesus in Perea. But then the Evangelist adds a further specification, which is to be taken good account of as well. He says that Jesus went again into Perea, 'to the place where John at first baptized, and there abode.' It follows that, on this occasion, Jesus stayed close by the left bank of Jordan. With a high degree of probability, it is considered that this notice is meant to describe a contrast between His present stay in Perea and the one last preceding; respecting which Marks states that Jesus went through Perea into the coasts of Judea, and engaged in the work of His ministry in that distant neighbourhood: evidently a different locality (Mark x. 1).

What has been now said is, we think, sufficient to make good our assumption, that about this time Jesus returned into Galilee to bring His work there to an end.

On returning into Galilee, Jesus again appeared publicly, but (without doubt) under the same conditions as at Jerusalem, namely, amidst a circle of friends. As He was preparing His followers for the last crisis in His course, it was natural that they were now surrounding Him in greater numbers. Thus, then, He also came back once more with His disciples to Caper-

naum. But soon it appeared how much His enemies had succeeded in shaking His former popularity. The collectors of the temple-tax hit upon the thought of having Him reminded of a debt, which it was pretended had for some time fallen due. 'Doth not your Master pay the two-drachma piece?' they asked Peter. This was the term by which the temple-tax was known.[1] In all probability this hint was nothing more than a piece of malignant chicanery. For, even if they were not disposed to heed the consideration, that as a prophet Jesus held a position according to which they were bound to refer the payment of the temple-tax to His own option, yet they surely were not in a case to know whether He had not already paid the amount elsewhere. They also appear to have even neglected to demand the didrachma of Peter. In this act of the officials connected with the temple there was a plain reflection of the disfavour with which Jesus was regarded by the priesthood. The under-officers were becoming rude to Him, and thereby gave it to be understood how their superiors were affected towards Him. So dogs begin to bark upon the stranger when he has been in an unfriendly manner dismissed by the proprietor.

Peter had hastily given the officials the assurance that certainly Jesus would pay the two-drachma piece. It is very supposable that he did not distinctly feel the sting in their application, and in a spirit of noble pride thought scorn of disputing with them respecting such a trifle. As he did not at once proceed to speak to the Lord of the engagement which he had made, we may, perhaps, assume that he had meant to settle the business, as being such a trifle, out of his own resources. But Jesus anticipated him. As soon as He returned to their dwell-

[1] The temple-tax fell due in the month of Adar (March). It is therefore in this case supposed that Jesus was in arrears with His payment. Most certainly Weiseler's assumption (in his work already cited, p. 264) is mistaken, that the reminding Him of it could only have taken place about the time of payment, and that it therefore admits of being used as a chronological *datum*. But there is yet less occasion for our supposing, with Wieseler, that a Roman impost is referred to. For against the government of Rome Jesus would not have been able to plead conceptions belonging to the ideal of the theocracy, in the same way as He could against parties entrusted with the administration of the temple.

ing, He addressed to him the question, 'What thinkest thou, Simon? From which class of men do kings of the earth take custom or tribute? From their own sons, or from other people' (their subjects)? Peter thought the answer plain and easy: 'From other people.' Jesus drew the inference: 'Then the children are exempt.' And now He was able at once to assume that Simon understood Him: He regarding the temple as the citadel of God; Himself with His spiritual partners as the free children of the Lord of the citadel; and the Jews, on the contrary, as the subjects bound to the maintenance of the citadel, and consequently bound to pay the temple-tax.[1] But, however, in the present case, He neither would assert His own immunity (and for the additional reason that Peter had clearly made that engagement for Him), nor directly allow the claim of the tax-collectors, because thereby He would have recognised an error. He therefore gave His disciple the commission 'to go to the sea and throw out his angling-line.' He promised him that he should forthwith draw a fish, and find a stater or four-drachma piece as soon as he opened its mouth. This stater he was to pay for Jesus and for himself. Thus does the Prince of the temple have the temple-tax collected from Him; He has the sum fetched up with an angling-rod out of the depths of the sea.

The disciples, however, were not put out by the symptoms, which were more and more frequently showing themselves, of the slight regard with which their Lord was treated: the less so, inasmuch as they saw how triumphantly He came forth out of every conflict. Nay, it was just about this time that their especial chiliastic expectations and claims began to gather strength. Why, the Lord had told them, had He not, that the end was now near? As for His announcements of coming sorrow, these they let be; they held fast by the supposition that the sorrow could only be of a passing character, while the final issue must be joyous. But it seemed to them that it would now soon be time for them to ascertain what dignities they should severally hold in the coming kingdom. And thus it came to pass that a dispute arose among them, 'who of them would be the greatest in the kingdom of heaven,' or who would take the highest place next to Christ Himself in His kingdom.

[1] See John viii. 35.

It was on their way, as they were coming home from the same journey in which Peter had had that hint given him by the tax-collectors, that they had been engaged in the animated discussion of this question. They had discussed it as much as possible behind His back; but nevertheless He read it in the excitement and disturbance visible in their countenances. When they were returned and in the house, He assembled them around Him, and asked them, 'What was it that ye disputed among yourselves by the way?' 'But they held their peace,' says Mark. On the other hand, Matthew remarks, that 'they came to Jesus, and asked Him, Who is the greatest in the kingdom of heaven?' Out of this seeming contradiction there fashions itself to our minds a speaking scene. With feelings of the highest excitement they are standing round their Master. He shall solve for them the question of the primacy. Their countenances ask, and yet they will not come out plainly with the words; they seem to feel that His spirit is against this questioning about primacy.

And their feeling is verified by the result. Jesus called a child and placed it in their midst.[1] An ambitious ecclesiastic present there, might at this moment have conceived an apprehension that this child was to be invested with the primacy. But, in fact, the Lord's aim was to emancipate His disciples from the hierarchical spirit by three significant utterances.

The first was, 'Verily, I say unto you, Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.'

The second: 'If one humbles himself, becomes least of all, and servant of all, little as this child, he shall be the greatest in the kingdom of heaven.'

The third: 'And whoever receives such a child in My name, receives Me; and he that receives Me, receives Him that sent Me.'

The first expresses the thought, that lustings after primacy must be quelled in the disciples of Christ by a radical conversion and regeneration.

According to the second, such lustings should then be yet more put away through the law of Christian brotherly love, which makes it the holiest duty for every Christian that he

[1] According to the legend, this child was the martyr Ignatius.

should exercise towards his brethren the deepest humility, and the most sincere disposition to subserve their welfare.

According to the third, such lustings should be wholly destroyed by the perfect knowledge of the truth that every child has the destination of receiving into itself the life of Christ, and therewith the life of God; and that, in pursuance of this destination, it should be trained for God and Christ in the realization of the highest freedom from men.

And thus shall the disciple through three successive steps become free from all disposition to claim a hierarchical primacy for himself, and from all acknowledgment of a hierarchical primacy in others; namely, by himself arriving at a threefold evangelical primacy, and by learning to reverence the same in others.

The first primacy is the dignity of being a spiritual child of God. The second is the fair honour of free, self-sacrificing brotherly love; wherein a man becomes great in proportion as in true humility he humbles himself to serve and love. The third is the high consecration implied in the calling to receive in the heart, and to exhibit in the conversation, the life of Christ and of God realized in the royal priestliness conferred by Christ's Spirit. This is the triple crown of the Christian. He who has himself received it knows that all men are called to wear as believers that crown, and that all service in the Church is designed to train them to realize this calling.

The whole manner in which our Lord treats the question shows that the kingdom of God is designed, in its official relations, to form the direct opposite to official relations in the world. The fundamental impulse of the world is for all to struggle upwards towards power and distinction in order to overtop and to rule each other. On the other hand, the fundamental impulse of the kingdom of God is this, that all shall stoop down in humility and serving love in order to draw each other up. And it is just by the might of this disposition to stoop that we are to measure a man's greatness in the kingdom of God (see Philip. ii. 6. seqq.).[1] Therefore must the disciples be converted, and in unassumingness and self-surrender become like children.[2]

[1] See Olshausen, ii. 233.

[2] '*Στρέφεσθαι*, alter the direction of their minds; instead of going upwards, they should go downwards.'—*Olsh.*

NOTES.

1. Neander also assumes that Christ went down into Galilee immediately after the feast of Tabernacles. It is true that he at the same time supposes that Jesus really made His last journey from Capernaum to Jerusalem through Samaria; and thereby the clear sequency of events, which Neander at this point retains, is subsequently again obscured. B. Jacobi, in the above-cited treatise (p. 5), disputes this view of the order of events as it is set forth in Neander. He considers that it is hard to assume, that after His transfiguration, and so many discourses respecting what lay before Him in Jerusalem, Jesus should have gone thither, and yet have then once more returned back into Galilee.

2. That the narration of children being brought to Christ at a later time in Perea, that He might bless them, relates to an altogether different occurrence, is so plain as to require no elucidation. Even Strauss (i. 722), in spite of the similarity of the two occurrences, is of opinion that we may here suppose cases originally different which (he supposes) have become assimilated. To these features of assimilation it would certainly belong that, according to Mark, Jesus also here, as well as in the later occurrence, took the child which He placed in the midst of the disciples in His arms,—*if* there were any difficulty in believing that He did this twice at different times (comp. Mark ix. 36, x. 16).—Next, Strauss thinks it unlikely that the sentence, Whoever of you will be the greatest shall be servant of all, should have been spoken, (1) when He set forward a child, (2) on the occasion of the request of Zebedee's children, (3) in the discourse against the Pharisees, and (4) at the last supper. It will be apparent that, above all, Christ's treatment of Salome and the sons of Zebedee is thoroughly original, and that here the repetition of the sentence in question is quite in its place, because the point aimed at was the instruction of a new and enlarged circle of disciples. In the discourse against the Pharisees, on the other hand (Matt. xxiii.), it occurs as one ingredient of a larger discourse in a connection wholly new, and organically developed. The last discourse of the kind, which Luke assigns to the time of the Passover, certainly in the character of its expressions agrees most with the second in

Matthew, but in its historical idea it runs parallel with Matthew's third.

SECTION XXIII.

THE DANGER OF OFFENCES.

(Matt. xviii. 6–11. Mark ix. 38–50. Luke xvii. 1, 2.)

After this discussion, John made to the Lord a disclosure, which we need only to view in connection with other features in order to gain a noteworthy insight into the posture of mind in which the beloved disciple is at this time found. John was probably led to make the communication by the remark of Jesus, that we should receive the little in His name. We may suppose that the question arose to his mind, how far they were to go in recognising the presence of His name in others besides the disciples. It thus became a matter of anxious desire with him that the Lord should give His judgment in reference to a case, in which he himself with his associates had applied the uttermost strictness to the principle of recognition; in which, that is, they had proceeded upon the assumption, that whoever did not openly attach himself to the Lord and follow Him had no title to His name. 'Master,' he said to Him, 'we saw a man casting out devils in Thy name, and we forbade his doing it, because he does not with us follow Thee' (has not attached himself to us).[1] But Jesus proceeded to set His disciple right. 'Forbid him not! For there is no man who can show the power to work a miracle in My name and forthwith again speak evil of Me.' They are to understand that the outstreaming of the power to work in the name of Jesus cannot be greater than the inward recognition of that name; that therefore it would be hurtful to crush the tender shy beginnings of such a recognition by premature demands upon obedience. And that in this holy region of tender beginnings they may not break a single blade of His delicate growth, He turns His kingly watch-

[1] [Dr Lange in his *Bibelwerk* on Mark (1861) renders it, *because he followeth not us*. The reading μεθ' ὑμῶν, in fact, has only among uncial MSS. the support of D.—Tr.]

word, 'He that is not for Me is against Me,' for them into the disciples' watchword, 'He who is not against us is on our part!'[1] Thus they are directed to see in all men, who have not declared themselves in opposition to them, furtherers of their cause, because not only all beginnings, but also all preparatives of faith, even the smallest, should likewise be accounted holy as component parts of Christ's divine harvest; and further for this cause also, because those who are enemies of the disciples of Jesus are generally quick enough in making it known. And, once more, He inculcates this truth upon their minds with the word, 'For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.'

Hereupon Christ utters some very solemn words against all fanatical treatment of beginners in faith, the 'little ones.' It is very easy to occasion them hindrance by fanatical treatment, or, generally, by mistaken treatment, so that they go astray in respect to the truth itself through the fault of those who maintain it, and again lose their faith. It is therefore easy to put a stumblingblock in the way of their faith, over which they stumble, fall, and perish. This stumblingblock is what is properly called *offence*. Now the Lord foresees that thus in the future, in a thousand ways, the beginnings of His harvest would be spoilt by excited friends, by passionate friends, by gloomy-minded friends. Those, however, who thus offend the little in faith, and so occasion their ruin, He cannot help marking as themselves in the highest degree unblessed, by saying, 'But whosoever shall offend one of these little ones that believe in Me, it were better for him if' (instead of his living to do this) 'a mill-stone[2] were hanged about his neck, and he were drowned in the depths of the sea.' If Christ says that this frightful fate would to that man be a happiness if he thereby escaped the guilt of giving offence, He cannot express Himself more strongly in reference to the ruinous character of such a course of action. The giver of offence appears in this case as himself the lost one in the most especial sense, not only because out of the blessing of the Gospel he makes for the little ones

[1] See above, p. 175, and Stier, iii. 407.

[2] The upper rotatory mill-stone, which was called *runner*, or also *ass*, or *ass-stone* if an ass were employed to set it in motion.

a mere curse and savour of death, but also because he kindles in himself the flames of hell, whilst he deems that he is bringing to others the peace of heaven and that he can force that peace upon them (see Jas. iii.). As He glances forward at this class of sins, the soul of Jesus is so shaken, that He cannot help exclaiming, 'Woe to the world because of offences!' It is as if He would say; This is the world's last, highest woe! this will give the world its death-thrust! this will prepare the final judgment! In offences the world will sink into perdition. Truths will be converted into errors, guides into seducers, catechumens of the kingdom of heaven into misled ones or into embittered gainsayers, through the impure zeal and fire-spirit of many disciples, who will corrupt all these relations of a nascent heaven into incongruities of an unfolding hell. 'No doubt,' He says, calming His soul, 'it must be so; the offences must come.' But then it seems to Him as if He must, once more repeating the warning, fasten His eye upon an object of intensest interest, while He speaks the remarkable stern words, 'Woe to the man through whom the offence' (especially, no doubt, as the last highest compound of all offences) 'cometh.'

But if a man will in this sense give no offence, he must be careful most particularly to remove out of his own life the unconscious hindrance, which would fain become an offence to himself. For no one will occasion another a real hindrance causing him to stumble, if he has not himself already stumbled over some hidden stumblingblock in his own inner life. Therefore Jesus adds a warning, which we may contemplate in its complete form as it is recorded by Mark. Again our Lord's discourse turns upon an offence which a man may meet with in his own members; in particular, upon an offence which his hand or his eye may occasion him; just as above in the Sermon on the Mount (Matt. v. 29, 30). And yet the sense of the figurative words is here quite different, because the connection is altogether different. Moreover, He speaks of a third offence, through the foot. If in the interpretation of these figurative expressions we look back upon the occasion which introduced them, we must start from the thought, that John was in danger, through a mistaken, overstrained use of his hand, through a mistaken course of doing, under a mistaken impulse of his energy, of falling into sin. His hand, in holy fire of zeal,

would fain exercise an over-severe church discipline, and with violent severity bid off from any claim upon the name of Jesus all of less decision of feeling than himself. For even if other disciples had made themselves partners in the fact which John communicated to Christ, yet we have, no doubt, to regard him in especial as standing foremost in this incident. It is true, the danger in which he then stood was removed again through his great openness towards the Lord. But if he had gone on without warning in his present cast of feeling, he might very easily, on this path of fiery action, have himself lost the high peace of God to which he was called, with all its blessedness, and also have prepared great unblessedness to the Church. Jesus counsels him, as He does every disciple whom John now represents, to 'cut off his hand,' if it threatens to 'offend him;' that is, to suppress in his bosom every diseased impulse, every false motive of action; adding, 'It is better for thee to enter into life maimed, rather than, having two hands, to go into hell, into the unquenchable fire, where their worm (the worm of those condemned ones[1]) 'dies not, and the fire' (which consumes them) 'is not quenched.' Such a disciple is not to imagine that the wrong character of his frame of mind is something transitional—that its erroneousness will neutralize itself. Rather it produces itself ever mightier; and therefore at last it brings a man down to hell,—into that field of corpses, in which a twofold principle of destruction is consuming the dead without ever completing its work—in which they are evermore sepultured in a twofold manner, through the worm of rotting and through the flame of the pyre, without yet ever dying. It is a region in which sins and punishments kindle one another illimitably; in which the flame kills the whole life sooner than it destroys the worm of corruption, which has called that flame into existence, and which, like a genuine salamander, is kindred with it, and finds it its own congenial element; in which this worm of destruction consumes the life from within yet worse than the flame does from without. Thus fanaticism even in this world begins to produce in the soul these two destructions, the worm of death's coldness in the innermost being, and the fire of consuming passion.

But as to one disciple the hand may easily become an

[1] From Isa. lxvi. 24.

offence, so to another may the *eye;* the false, over-excited impulse to know and to teach. As the rule, it is the fact that heresies originate from zeal for teaching, indulged by just those spirits which should have felt themselves called upon to labour in the kingdom of God with hand and with foot much rather than with both eyes.[1] But even in relation to the activity of the *foot*, to the work of Gospel missions,[2] the disciple is liable to mistake his especial calling. It may be so, that under a false impulse he is fain to go forth with both feet to preach the Gospel to all the world, whilst he is in reality called to a different form of life's development in the fellowship of Christ. And as the going astray of the hand may be ruinous, so also, and just as much, may the going astray of the eye and of the foot be ruinous. But in all cases Christ's command again holds good, which is, that we fight against the false impulse which such a member denotes, and that we should rather, in positive one-sidedness, be purifying and cultivating the gift which we have received of the Lord in our own proper sphere, than that, in that excited all-sidedness which infallibly becomes a false one-sidedness, we should be turning, both for ourselves and for others, a blessing into a curse.[3] It surely needs not to be said, that it is not here required that a man should destroy a true gift of God which may be in him. Only, the lesser gift he is bound to suppress, when that lesser gift seeks in false excitement to sport itself beyond due measure, and to draw away the higher gift of God, which he truly possesses, into its own perfected action. But that, in a right condition of the whole organism, every gift is intended to continue in being, is indicated by the intimation, that the man who cuts off the *one* hand is yet to keep the other; and so of the other members. Only, in the case of one man, the one remaining hand must engage in the service of the eyes; in the case of another, the one eye of true knowledge (as distinguished from the other eye, which is the overwrought impulse of a false desire for knowledge) must engage in the service of the hands. Moreover it is clear, that at particular junctures every Christian may find as well the one member as the other (every impulse of action) becoming a temptation: as also it is not to be overlooked,

[1] Comp. Jas. iii. 1.
[2] Isa. lii. 7; comp. Gal. ii. 2.
[3] See Olshausen, ii. 241.

that even entire ages of the world's history may in this relation have an especial calling marked in some one particular direction.

The account of this discourse given by Mark shows how important our Lord deemed it, that He should impress upon the minds of the disciples the necessity of putting away offences out of their own life. It seems as if He sought by a solemn adjuration to emancipate His Church from the three capital offences of the Hand, the Eye, and the Foot; that is, *of fanatical hierarchism, of heretical Gnosticism, and of political proselytism.* Nay, in the formal shape which this word of Christ wears in this Evangelist, it may be regarded as an ideally conceived direction, intended to impart to His Church *the kind gentleness of Heaven in the Hand, the holy clearness of God's Spirit in the Eye, the calm and loving step of the apostles in the Foot.*

As solemn as is the threatening with which Jesus expresses the ruin of those who surrender themselves to a false bias in their discipleship to Him, so great is the promise given to every man who complies with the discipline of that one-sidedness which God has appointed him. His suppressed organs and impulses, according to their measure and destination, will live again in the development and consecration of the ruling motive of his life. And it is in this way that the true unfolding of the life will go on and prosper. The one disciple it will suit well, it will adorn him, if he enters into life maimed (one-handed). It is just this strictly drawn one-sidedness in the determination of his life that will bring out the entire clearness of his main character, and therewith the beauty which belongs to it. For example, the elevated beauty of a John is unfolded in that contemplative solemnity, poor in outward deeds, by which he is distinguished. So is it also with the other forms of personality. By this means are Christian characters to be freed from all obliteration of individuality and from all exaggeration, from the blurring effect of mistaken activity, from the caricaturings of unnatural excitement. Simple, great, and decided, they shall stand out in their grand features, exhibiting themselves as organs of the community of the kingdom; not disturbing and confusing one other by mutual onslaughts of wild and desolating encroachment, but by mutual co-operation in 'joints and bands' of most delicate organization, promoting each

other's good. Above all things, the hands of church discipline must not be burdensome and heavy, the eyes of teachers must not scan phantoms of self-delusion, the feet of the messengers of peace must not stumble, and in particular the more advanced disciples of Jesus must not corrupt those of lower standing.

Yet the disciples may not misunderstand the Lord, as if He would make zeal itself to be a sin to them. By all means, let them burn with ardour in His service; only not with that dark glow of passionate feeling which so easily enkindles into the fire of hell,—that is, with the fire of self-love. They shall wait till the Lord kindles the right fire, which will make their life to be a sacrifice for His honour. But they should prepare themselves beforehand, that they may be capable of being *salted* with this fire; alike with the inward fire of the Spirit and with the outward fire of affliction, which two call one another, and together constitute one flame of sacrifice. But how shall they be salted with fire? Salt preserves life; fire consumes life: it seems a contradiction—*to be salted with fire.* This seeming contradiction, however, forms the very salt and fire of this word of Christ's. Fire and salt correspond to one another. In salt there is something sharp, biting, fire-like. Salt preserves by this, that, like a subtle glowing heat, it seems to kill what in the corruptible is the most corruptible, fixing and vivifying the stronger element therein. And, on the other hand, fire is a salt of a higher degree; destroying the perishable, it presents the incombustible in its purity, and therewith lays the basis for new and higher formations. This is altogether the case with that fire of sacrifice in which the disciples of Jesus must be plunged. So much is this fire the preservation and deliverance of our real life, that Christ is able explicitly to declare, that with this fire must the life of His people be 'salted,' *i.e.* (as we understand), made permanent and fresh in their life to all eternity. It is not enough for any Christian that he should be merely salted with salt; 'every one must be salted' with salt of the higher character, 'with fire.'

And what means are they to adopt to prepare themselves beforehand, hereafter to go into this fire of sacrifice? They must recollect the ordinance, that 'every sacrifice must be salted with salt' (Lev. ii. 13). As there, in hell-fire, the un-

dying worm in the corpse corresponds to the flame which is not quenched, so here the salt to the quickening flame which refines. Salt is the image of life-preserving, imperishable freshness; of life which is kindred to fire, and therefore capable of enduring fire; of eternal life. When therefore sacrifices were salted, there was represented thereby that eternal word and salvation of God, which lays hold of the mortal life of man in its innermost substance and consecrates it, and thereby makes it capable of becoming a genuine sacrifice in self-surrender to God; capable also of issuing forth from the refining and seemingly consuming flame with a solid form of life which never can perish. To this end they are now salted with the word of truth, the blessing of the name of Jesus, that they may hereafter blaze as the sacrificial fire of the commencing kingdom of heaven. But now Jesus impresses upon them the necessity of well preserving the good quality of this salt which is being entrusted to them. 'Salt is an excellent thing,' He says; 'but if the salt becomes saltless, how would ye find for it again a salting medium?' If the divine doctrine itself becomes numb in dead formula of man's devising, and loses its life's spirit; if the word gets transformed into stiff formulas, or even into fanaticisms, and does not continue to work as 'spirit and life;' how can this saltless salt be again quickened? Salt (it is true) in itself is indestructible; but salt in becoming blended with a man may spoil (as the Word as word cannot be carried away, but it surely may as seed fallen by the way-side). In what way, then, shall the disciples be warned to preserve the right quality of the salt? Christ answers, 'Have salt in yourselves, and seek peace one with another.' They are not to be in haste to be *salting* their brethren, while they let the word become stale and flat in their own selves; but *in their own selves* they are to preserve the salt as salt, and as such let it work, in order that among themselves they may show peace one with another. Certainly, they should not conduct themselves towards their neighbour saltless, without sharpness or reproving influence; but yet, the matter should not be so, that they turn upon themselves the soft and soothing side of Christian doctrines, and upon their neighbour the keen and sharp one; upon themselves the peace, and upon their neighbour the strife. Least of all should they turn their sharpness upon the little

ones among the disciples, upon the beginners in the faith.[1] On the contrary, they should let their own life be penetrated by the salt of the word, and so itself become salt to their neighbour, instead of doing as the fanatic does, who, treating the salt as a strange thing not belonging to human life, allows it no operation within himself, but only applies it as a thing without, in the case of his neighbour. This fidelity of the disciples will evidence itself by their continuing fresh within (through the salt), and having peace among each other without (through its quickening operation).

And now Jesus once more comes back to the point He began with, declaring how dearly the little ones (according to the whole connection, not merely children, but rather and principally beginners in the faith) are accounted of in His eyes. 'Take heed that ye despise not one of these little ones! For I say unto you that their angels in heaven do always behold the face of My Father in heaven.' They have guardian spirits, high, near the throne of God; impersonal ones, in all the providences that befall them, and which come forth from the presence of God to visit them and prepare them for the skies; and personal ones, in all true spirits of blessing, which pray to God for them, whether in the heavenly or in the lower world. How can ye venture to despise those beings who stand under heavenly protection so elevated as this?

Hereupon follows the proof for the word respecting the guardian spirits so high in heaven, given in an utterance, the genuineness of which in this context is doubtful.[2] 'For the Son of man is come to save that which was lost.' Is it true that the Son of God has descended from high heaven into the depth of human misery, in order to save what was lost? Then we may from this fact conceive in its entire magnitude the inward relation between the grace which is in heaven and the need of deliverance which is upon earth, and feel it less startling than before, that inferior spirits are standing by the throne of God as guardian angels for those who already are beginners in the faith.

The weakness of those who, in temporal life, are yet infants, is made up by a band of temporal guardian spirits which have

[1] See Olshausen, ii. 245.

[2] Ver. 11 is wanting in many MSS. Lachmann rejects it.

been given them, in parents, teachers, tutors, in kind providences, and in angels of heaven. And the smaller the child, the larger and the more watchful is his mysterious body of patrons, the corps of his guardian spirits. Just so is it in the spiritual world. The little children of heaven are placed under a high band of heavenly watchers, and the superintendence of that band is exercised by the eye of God Himself. But its totality, wherein the guardian spirits of the little ones form one spirit of life, is that eternal light-form of ethereal essence which is constituted by its destination, as that form stands before God, and as it is descried in all the leadings and movements of its life.[1]

It is well deserving of our notice, that it was at the very time of the increase of dangers attending upon following Christ as His disciple that there developed itself in the heart of John an animated joyousness in such a course. Therein the fidelity and elevation of his character came out in noble grandeur. Nevertheless, in his exalted alacrity as disciple, there was a certain want of proper regulation which made our Lord anxious about him. The same decided devotion to his Master which glowed in his own bosom he seemed disposed to exact also of all others. In the circumstance which he reported to Jesus there appeared especially in him, if not in him exclusively, a stirring of fanatical zealotry, which subsequently expressed itself on yet another occasion (Luke ix. 54). But, however, the word of Christ was becoming to him the supreme law of his life. He was bringing the one hand of false impulse to external activity as a sacrifice, and in the outward control of the Church was receding behind Peter, the right hand of the congregation, who had more vocation than he for the exercise of church discipline.[2] The first of the Sons of Thunder subsequently, under the blessing of the consecrating word of Christ, moved through the Church with steps of spirit-like gentleness, and became himself also an angel-form and guardian spirit for the little ones in the kingdom of heaven. But when he did make the voice of his thunder heard in the congregation, then

[1] Called by the heathen one's *genius*. 'Possibly in these angels there may be supposed some reference also to the pre-existing ideal of the man.' —Olshausen, ii. 246.

[2] See Acts viii. 14-24.

trembled not only the hearts of the little ones, but those of the great as well.[1]

NOTES.

1. Stier will not allow that the admonition of Jesus which we are now considering applied in any especial degree to John (iii. 401). He draws attention to the fact, that certainly John did not alone throw himself in the way of that unknown disciple; that, on the contrary, John before the others felt himself struck by what Jesus had previously been saying, and began in the name of all to confess, 'What we then were doing was then, it should seem, not right!' Certainly John's openness here shows itself in a most honourable manner; but nevertheless the affinity of what is now mentioned by himself with what is related in Luke ix. 54 warrants us in assuming that, in this case also, he had been especially prominent.

2. Justly does Stier (iii. 415) observe, that it is made clear by this passage that Christ taught and authorized a typological interpretation of the Old Testament; to wit, in the way in which He applies the salting of the sacrifice appointed to a burnt-offering to the life of His disciples. But the typical signification of the sacrificial institute of the Old Testament follows from the whole nature of the Old Testament religion. That sacrificial institute would of necessity be judged heathenish, nay, more than heathenish—a senseless butchery of animals—if it were not typical. In fact, even heathen sacrifices are in their way typical, to say nothing of those of the Israelitish nation.

3. Strauss thinks Mark ix. 50 a context kept together only by a word differently applied (*'lexicalischen Zusammenhang'*). From what has been said, a real connection has surely been sufficiently evinced.

4. On the connection of the doctrine of guardian angels with Matt. xviii. 10, comp. Olshausen, ii. 245, [and Alford's very sensible note on the verse.—ED.]

[1] Thus, in particular, the Apocalypse has repeatedly proved a terrifying voice of thunder even to the greatest in the outward Church.

SECTION XXIV.

AN INTIMATION OF JESUS OF THE FALLING AWAY OF A LARGE BODY OF HIS PEOPLE.

(Luke xiii. 22–30.)

Jesus soon proceeded to move from Capernaum, for the purpose of leaving the country of Galilee and entering upon His last journey to Jerusalem. With this in view, He was already beginning to travel through successive towns and villages. Everywhere, however, He found occasion to tarry, teaching and rendering help to those who needed it. In a peculiar manner He seems from place to place to have gathered together His followers, to prepare them for the issue of His earthly pilgrimage; and many were now surrounding Him, and forming His train. But to the disciples it seemed that at this decisive juncture all His adherents in Galilee ought to attach themselves to His train. No doubt it was with this feeling that John, with those then with him, had resented the behaviour of the man who sought to invoke the name of Jesus to work miraculous cures without attaching himself to them. And perhaps it was with much the same feeling that now one asked Him, 'Lord, are only few saved?' The solemn severity with which Jesus answers this questioner might also suggest the thought, that the man was casting a contemptuous glance on the small band which followed Jesus, and asked in derision, Thinkest Thou that only few will be saved?—that of the people of Israel only this pitiful company are to enter into the kingdom of heaven? And although we must not overlook the circumstance, that the questioner addresses Him as *Lord*, and that Jesus seems at least to place him among those who, in their fashion, take much pains to enter into the kingdom of heaven, yet the form in which Jesus couches His reply almost warrants the supposition, that He considered him inwardly to be in a dangerous state. Probably this disciple had felt saddened and annoyed that the company of Jesus' followers showed no disposition to increase as he had anticipated. Jesus well knew that the man had grounds for his apprehension; but He considered likewise that his concep-

tion of what it was to be delivered and saved in the kingdom of the Messiah was too external in its character, thinking, as he did, that those who formed the train of Jesus were unquestionably His partners in the kingdom, whilst all others were in a very serious condition. Therefore Jesus replied with the admonition, 'Strive to enter in through the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. Then, when once the Master of the house has risen up' (considering that the time for expecting the members of His family is expired), 'and he has shut the door' (for the night), 'then shall ye begin' (thus it runs, in a very affecting form for the man whom Christ was addressing) 'to stand without, and to knock at the door, and to say, Lord, Lord open to us! But he shall answer you, I know not whence ye are. Then shall ye begin to say, We have surely eaten and drunk before thine eyes, and thou hast taught in our streets.' Thereby He intimates, that they would consider that they had fully proved their acquaintance with Him; but that He would not recognise this external acquaintance as that which He had in His view, but would again declare to them that He knew nothing of them, knew not of what country they were, and would then add, 'Depart from me, all ye workers of iniquity!' But how can He mean to call them workers of iniquity if He does not even know them? For the very reason, because outwardly they stood so near to Him, while inwardly they were such strangers to Him; because they were Israelites, and yet in a theocratic sense had become barbarians,—men, whose origin was from such a very great distance, so deep in the darkness, that the Lord of the worlds Himself (so to speak) cannot tell whence they are derived; and because, by their having so darkened their relation to the Saviour of the world, they betray that they must through actions of great iniquity have arrived at this hideous transformation of their being. Then follows the concluding word: 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves cast out. And they shall come from the east and the west, and from the north and the south, and shall sit down to table in the kingdom of God.'

This, He tells them, would be their greatest sorrow, that they would see themselves thrust out of the family of the patriarchs

and prophets, in whom they find their national pride, and replaced by adoptive sons of Abraham out of all tribes of the heathens, whom they have so deeply despised. And that in this respect they might know the worst, He adds, 'And, behold, there are last which shall be first, and there are first which shall be last.'

It was impossible that Jesus should have more clearly announced the speedy falling away of the Jewish nation from the centre-point of their faith, their exclusion from the kingdom of God, and the admission into it of Gentiles from all ends of the earth, than He did on this occasion. It is true that the people of Israel had never clearly recognised the real significance of their position. But nevertheless, in a thousand forms, that people has, with dim consciousness, already expressed its grief for its exclusion. This was especially often the case in the first days of the extension of Christianity among the Gentiles; for that which most filled the Jews with envy and wrath was, that this word should have been brought to the Gentiles. But the time will come, when the great judgment of their exclusion shall once more come home to their consciousness, fully.

The word of Christ, however, has also a continuing application to all who, in the Christian Church, appear as His old housemates and acquaintances. Even from amongst these will many at all times prove to be for Him inwardly stranger nations, owning no home, whose spiritual origin is less capable of being made out than the historical origin of the Gipsies; whilst in the meantime many will be drawn thither out of the most miserable nations of mankind, and become housemates with the apostles, with the fathers of the Church, and with the reformers, in the kingdom of God.

SECTION XXV.

THE ARTIFICES OF THE PHARISEES.

(Luke xiii. 31–35.)

Although the train which was now gathered around Jesus might seem to continue too small to a disciple who perhaps

had his hopes fixed only on worldly greatness, yet we can easily imagine, that to the Pharisees it would seem too large. They saw with feelings of apprehension how many Galileans were flocking to Him, and they determined upon an artifice to get Him out of Galilee. Accordingly, some of them came to Him under the pretence of giving Him a friendly warning of a danger which was threatening His life. They pretended that they had learnt that 'Herod was minded to kill Him,' and advised Him to go away with all speed and quit the country of Galilee.

But He was not to be led astray by such paltry manœuvres. He quickly dismissed them with the answer, 'Go and tell that fox, Behold I cast out devils and accomplish cures to-day and to-morrow; and on the third day I shall close my course.'

'However,' He adds, 'I must' (*must*, in order to complete His course) 'walk to-day and to-morrow, and the day following; for it is not allowable that a prophet perish out of Jerusalem.'

They know now why He does not choose to flee. First, He will not flee, because He is quite certain of the time which is assigned Him still to live; so that He is able to work cheerfully as Heaven has called Him to work, in casting out demons and healing the sick, without being in the least degree concerned about the plots of crafty foxes. In the second place, He will not flee, because He as certainly also knows, that beyond the third day, beyond the near time of His impending death, He cannot get away with life, and shall not, because He is ready for death. In the third place, He will not flee, because He is conscious that He is going forward to meet His appointed end of His own free-will, and because He is ready even to take three day's-journies more for the purpose of offering Himself to His death in Jerusalem. With the three day's-journies, which may be reckoned as about sufficient to bring a man to Jerusalem, the Lord seems to mark the short period which is still given Him to walk in.

There breathes in these words of our Lord an indescribably delicate air of lofty cheerfulness, of divine joyousness, tempered with a certain feeling of melancholy. We must not forget, that in this heavenly gleam of a spirit which is as cheerful as it is holy,[1] exulting in the soaring consciousness of perfect

[1] Humour, in its essential nature, consists in playfully drawing some object, which inwardly is mere nothingness while outwardly it seems weighty,

assurance of safety, of divine joyousness, of perfect openness and sincerity on His own part, and of complete insight into the thoughts of others, Jesus sets Himself face to face with the pitiful tricks of chicanery—tricks which have cowardly hearts for their origin, and reckon upon a cowardly heart as their object.

It is a question whether that statement of the Pharisees, that Herod was going about to kill Jesus, was a pure invention of their own, or whether they were acting upon a certain mutual understanding with Herod, brought about through the Herodians. If the latter were the case, we should still have to regard this as no more than an empty threat, employed by the government to frighten Him out of Galilee. For that Herod had actually formed any design against the life of Jesus is in the highest degree unlikely: he had done enough in murdering John.

If we were to assume that Jesus knew the statement of the Pharisees to be a mere fiction of their own,[1] we should be hardly able to explain, in this case, why Christ should take occasion from cunning which was altogether *theirs*, to give the name of fox to Herod. There would be nothing to lead to this, unless they had told Him that Herod had given some hint of his purpose, or that they had come from him. As they do not (according to the view we are now considering) profess to come from him, it is hard to see how Christ could have sent them with a message to him. And if in this case He would call Herod a fox in speaking to them, they would scarcely be led to apply this to themselves, though they might be clever enough to take a hint readily.

Rather, the circumstance that Jesus sends them to Herod,

into the heaven's light of the Eternal, for the purpose of displaying it in its real character, and thereby dissolving its false terrors in the clear light of truth, and transforming the alarm into a triumph of the light. It follows that the Christian spirit does not do away with humour, but only glorifies it. It is seen in its grandest manifestation in the laughing derision with which Easter exults over Satan. In the Old Testament, this festive kind of refined joking, this pious angels' derision, as we may call humour, plays especially about the appearing upon the scene of Goliath. The genuine Sunday afternoon's feeling is, in its best sense, humorous; it should properly serve to annihilate a thousand false sham gravities of the earthly mind.

[1] Which is the view of *Ebrard* and *Stier*.

though they do not profess to come from him, and that it is Herod that He designates as the wily one, whilst they are themselves seeking to come round Him with the artifices of wile, seems to lead to the conclusion that the Pharisees have really an understanding with Herod in their opposition to Jesus. They would fain represent themselves as confidential friends of Jesus, taking part with Him against the plots of Herod. But He sees through the artifice, and sends them back to Herod, as the person in whose confidence they really were.[1] The answer which He, at the same time, gives them, presents no difficulty. If the prince had sent Him a message in his proper character as prince, Jesus would have returned an answer framed with a holy attention to a subject's duty. But when the prince, acting as a private individual, sought to bring intimidation to bear upon Him by a sly and unworthy artifice, then Jesus had no longer to deal with the prince, but with the man, with an enemy at once wily and cowardly, and framed His answer accordingly. However, the answer would have the like importance, whether in its essential import it was meant to mark the wiliness of Herod or that of the Pharisees.[2] For, taken literally, the censuring appellation was in any case applied to Herod, and the Pharisees would have the opportunity afforded them of running to Herod therewith in the character of informers, even if they had not had any concert with him previously.

Here again we see the exalted firmness which is displayed in the position which Jesus maintained, in that He could dismiss His enemies with such a message to this prince, and then could go on as calmly with His work in Galilee as a child might repose on the breast of its mother. The appointed shepherds

[1] We cannot here make much use of the circumstance that Herod once wished to see Jesus; for that circumstance, as we have seen, belongs to a much earlier period. We may believe that the tetrarch was, in particular, led to conceive hostile purposes against Him, by finding that individuals belonging to his own court were attaching themselves to Him. See Luke viii. 3; Acts xiii. 1. See Sepp, ii. p. 431.

[2] This is to be borne in mind in answer to Olshausen's remark, that it can hardly be supposed that Jesus, who was so scrupulous in observing proper respect to authority, could allow Himself to nickname the ruler of His own country, ἀλώπηξ (iii. 17); so likewise Stier (iv. 61). The judgment pronounced by Jesus upon Herod would, on any supposition, be there; the only ground on which it might have been thought unbecoming, would be in case Herod had not himself given just occasion for it.

and fathers of the people would fain scare Him away as if He were an evil-doer, while He is unweariedly occupied in doing good, chasing the spirits of darkness out of the possessed, and restoring life to the sick; but in spite of their intimidations, He perseveres in His work for the whole time which is still assigned to Him as dauntless as if He knew of no danger: He shows what security in God is, and what is the victory of love over hatred. Jesus was well aware that He was shortly to die in Jerusalem. The cutting word by which He designated Jerusalem as the central place of all executions of prophets, is certainly not to be understood to the letter. The very last prophet who was put to death before Himself, John the Baptist, had very recently fallen by the hand of Herod. But in spite of such exceptions, there yet remained to the city of Jerusalem the mournful prerogative of being the proper murderess of the prophets; but especially so in the symbolical sense. For full enmity to the prophets of God is only possible where their message is and can be heard, and therefore is to be looked for in the figurative city of God which will not become the city of God in reality.[1] The solemn reference made to Jerusalem led the Evangelist Luke to bring in here the word in which, on a later occasion, Jesus spoke more fully of the unbelief of this city.

SECTION XXVI.

THE ENTERTAINMENT IN THE PHARISEE'S HOUSE. THE MAN WITH THE DROPSY. OBSERVATIONS ADDRESSED BY CHRIST TO HIS FELLOW-GUESTS.

(Luke xiv. 1–24.)

About this time Jesus was again invited to one of those entertainments which were repeatedly prepared for Him in houses of the Pharisees, and which in the evangelical narrative we might designate collectively as being the Perilous Entertainments. One of the most eminent of the Pharisee party invited Him on the Sabbath-day to be his guest. We might feel sur-

[1] See Gal. iv. 25; Rev. xi. 8.

prised at meeting with such an invitation at a time when the separation of feeling between Jesus and the Pharisees had already gone so far. We might conjecture, that the tradition which Luke followed had shifted the story out of its original connection with occurrences of a similar kind. But we must not overlook the fact, that the Pharisees allowed themselves to go to great lengths in sham acts of friendliness to Jesus, for the purpose of compassing the end of their hostility. This is shown us in the preceding occurrence in which they affected to be desirous of saving His life. Moreover, there are circumstances in the narrative which indicate that it belongs to a later time, as the sequel will show.

In giving Him this invitation, provision had been also made beforehand for laying a snare for the guest. Care had been taken to secure the presence there of a man afflicted with dropsy. The patient himself can hardly have been aware what a shameful misuse it was proposed to make of him. Probably the hope had been suggested to him that Jesus would heal him, and he had in all honesty resigned himself to the anticipation. But the Pharisees may have had more than one reason for bringing the man thither. In the first place, his illness was a form of disease presenting especial difficulty, and which more than many others resisted all curative processes which wrought through the imagination.[1] They might hope, either that Jesus would not venture Himself upon dealing with the case, or else that perhaps He might fail. In either case, means was provided for His humiliation. Next, if Jesus undertook the case and effected the cure, then they had gained new vantage-ground for charging Him with heretical conduct in respect to the Sabbath. First of all they placed the dropsical man in such a situation that Jesus could not overlook him.[2]

Jesus proceeded in actual fact to heal the man; a proof that the patient was himself honestly disposed towards Him and was susceptible of faith. The restoration, however, He prefaced with some observations of a similar character to those which He made use of when on the Sabbath-day He cured the man with the withered hand in the synagogue.[3] There is no difficulty presented by the fact, that at different times, in different neigh-

[1] See Stier, iv. 68.

[2] ἦν ἔμπροσθεν αὐτοῦ.

[3] Matt. xii. 9 seqq. (Mark iii.; Luke vi.). Compare also Luke xiii. 15.

bourhoods, Jesus is represented as making use of similar observations in relation to similar cases, any more than there is in the supposition, that in the transmission of the account, one narrative of this kind may have received some tincture of colouring from another of a similar kind. Nevertheless, the treatment of the subject in the present instance has its distinctive character. He does not ask them, as He did on that previous occasion, Is it lawful to do good on the Sabbath-day? but more directly, Is it lawful to heal on the Sabbath-day? And then, He does not first put forward the example which is to justify His procedure, but forthwith proceeds to the cure and lets the justification follow. The example also is itself different. At the first of the three cures wrought on the Sabbath-day which are recorded by the synoptic Gospels (Matt. xii. 11), attention was directed to the fact that one would surely draw out of a tank a sheep which had fallen in.[1] At the second (Luke xiii. 15) the case was alleged, that even on the Sabbath any one would lead away an ox or an ass to watering. But here the assertion is more comprehensive: There was no one among them (says Christ), who, if his ass,[2] or even his ox, were fallen into a tank on a Sabbath-day, would not at once draw it out again. The Lord's treatment of the subject is thus in every respect more categorical, more home-thrusting, than in the earlier cases.

As soon as Jesus had healed the man with the dropsy, He sent him away. His gainsayers had already through their silence forfeited the right of turning the occasion to account in the way that they would have liked to do.

After this, Jesus went further in endeavouring to influence for good the guests who were around Him. He sought to show them in three parables, how ill they themselves stood in relation

[1] As only Matthew mentions this feature, as also he on the first only of the three narratives states Jesus' question under the form, Is it lawful to heal on the Sabbath-day? we might feel tempted to assume, that in his account elements of the third cure had blended themselves with the first. [But is not this a quite gratuitous assumption of inaccuracy in the Evangelist?—ED.]

[2] Lachmann prefers the reading *υἱός*. If this is to be fitted into the connection, we must find a father's emphasis in the following paradoxical combination: Who is there of you who would not draw his son, yea, or even his ox, out of the tank on the Sabbath-day? [Alford also reads *υἱός*. See his note *in loc.*—ED.]

to the kingdom of God. The two first parables He presented in the simple form of exhortation; whence, in truth, it has come to pass that some have mistaken the parabolic element in them in its entire meaning; nay more, some have even discovered in the first a small lesson of good manners, which individual critics have then been disposed to find as itself a violation of good manners;[1] whilst in the second some have discerned nothing more than a commendation of beneficence somewhat hyperbolically expressed.

'He spake to them that were invited' (says Luke) 'a parable, because he observed how much they looked out for the highest places at the table. When thou art invited by any man to a feast, he said, do not sit down in the first place; lest it befall thee, that one higher in rank than thou has been invited, and the entertainer comes and says to thee, Give up to this man your place, and thou then *beginnest*' (mortified and vexed) 'with shame to take the lowest place. But when thou art invited, go and sit down rather in the lowest place; that when he that invited thee comes thither, he may say to thee, Friend, move up higher! That will bring thee honour before all who sit at table with thee.'

The Jews were too well acquainted with the method of their Rabbins in teaching by parable, for the guests to be likely to find in this table-talk of Jesus an unseasonable lesson in manners.[2] Also, such a view of its meaning is contradicted by its conclusion: 'For every one who exalts himself shall be humbled, and he who humbles himself shall be exalted.' Neither can it be taken as if Jesus meant in His exhortation merely to give a graphic illustration of the apophthegm found at the close. Rather this

[1] See De Wette, *Comm. zu Luk.* p. 76; Gfrörer, *d. h. Sage*, p. 265. Ebrard undertakes the defence of our Lord's discourse in the second parable by observing, that the entertainer was deserving to be applauded by Jesus, since Jesus Himself did not belong to his friends, brethren, etc. But applying it thus, we must suppose, in opposition to the connection, that this chief Pharisee meant well by Jesus; not to urge further, that this view takes us away from the parabolical meaning of the discourse.

[2] [Greswell (*Expos. of the Parables* i. 92) quotes from Jerome the following words: 'Familiare est Syris, et maxime Palæstinis ad omnem sermonem suum parabolas jungere.' And so Lightfoot (*Hor. Heb.* on Matt. xiii. 1) says, 'The Jewish books abound everywhere with these figures,—the nation inclining by a kind of natural genius to this kind of rhetoric.' —Ed.]

apophthegm forms the general rule, under which the particular object fell which He wished under a parabolic dress to impress upon them. Now what could this have been? These Pharisees were just the very persons who, as Jehovah's guests, had taken the highest seats. This they showed plainly even by their behaviour to Him. He therefore gives them to understand, that it might perhaps come to pass, that the Master of the entertainment might direct them to quit the higher seats for the lowest, and that another man who had modestly seated himself low down would be recognised as the intimate friend of the Master of the house, and be made to move high above them, to the first of those seats which they had themselves occupied. This was the admonition with which Jesus presented His guests.

In this same region of thought moved the second parabolic admonition, which He addressed to the entertainer himself. 'When thou makest a dinner or a supper, invite not thy friends, nor thy brethren; neither thy kinsmen, nor thy rich neighbours. For they will invite thee in return, and thus feasted back, thou wilt have got in full thy recompense. But invite rather the poor, the maimed, the lame, the blind: then thou shalt be blessed, for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just' (shall receive the return feast there). This table-discourse also is justified in point of courtesy (against several critics) by the consideration, that the common feeling of the company present, would without doubt at once recognise its parabolic character. The Pharisees invited only kindred spirits to feast with them; that is, it was to them alone that they addressed their favour, their friendliness, their hospitality. And for this they were, of course, asked back again and entertained in the same way; they received equal politenesses, friendliness, hospitality. 'But thereby the real kingdom of love was for them vanished; for beyond the borders of this mutual entertaining their love and generosity did not pass; rather, for the poor folks outside, there was only their hatred or their contempt. On the other hand, within their own strictly fenced kingdom of love, there wrought ever more and more only selfish calculation, the conventional quest of recompense. But it was most especially in their management of the affairs of the kingdom of God, as dispensers of the theocratic promises, that the Pharisees conducted themselves as such selfish

entertainers, and it is no doubt to this that the parabolic discourse before us most definitely points. They invited men to participate in the blessings of the theocracy, in the promises of Jehovah. But what men? None but their friends and their kinsfolk, like-minded pharisaical Jews, or perhaps also their rich neighbours, distinguished proselytes. None but these alone should have part in the kingdom of God. The poor, on the contrary, publicans, Samaritans, and heathens, they had no wish to see at this entertainment. But what, according to the word of Christ, shall be the consequence of this narrow-heartedness? Because they renounce the great kingdom of love for the little society of mutual pharisaical friendship and gossipship, they shall also have no part in the rich banquet of love, which shall be celebrated at the resurrection of the just, in the new kingdom of heaven. They will lose all feeling for enjoying the great feast of grace and men's salvation, and likewise all prospect of being admitted to its enjoyment.

One of the company now gave a very plain indication that he had well perceived that the admonitory discourse of Jesus had reference to the kingdom of God; for when mention was made of the banquet at the resurrection of the just, he exclaimed, 'Blessed is he who shall eat bread in the kingdom of God.'[1]

This exclamation led our Lord to deliver a parable, bearing the proper garb of a parable, in which He shows to the company present, how greatly they were in danger of losing the very blessedness which they so highly extolled; namely, the parable of the invited guests who slighted the precious banquet, and who were in consequence replaced by poor people got together from all quarters; which we have considered above.

The Pharisee had invited Jesus to his house with a sinister purpose. Thereby he had already discovered how little disposed he would be to comply with the great invitation which, in return, Jesus was giving him to the banquet of New Testament life. And yet, how gladly would Christ have brought both him and

[1] Stier (iv. 79) thinks that in this exclamation he finds a good deal which speaks in disfavour of the man's state of mind. But we cannot fail to perceive that the form in which he expresses himself does not authorize us to infer a pharisaical and carnal assurance on his part, in reference to a future participation in God's kingdom.

his partners at the table to just reflection, and have seen them appear among His guests!

But the reason why the Pharisees were about to reject Christ's entertainment, as the third parable indicated, lay in the fact, that according to the first parable, they raised themselves in their overweening pride above Christ, and seated themselves high in the theocracy; and that, according to the second, they raised themselves in their unloving selfishness above the heathen, and would fain keep the kingdom of heaven exclusively to themselves.

SECTION XXVII.

THE TRAIN WHICH FOLLOWED JESUS IN DEPARTING FROM GALILEE. THE WARNING ADDRESSED TO UNDECIDED FOLLOWERS.

(Matt. xix. 1, 2. Luke xiv. 25-35.)

When Jesus was departing from Galilee, the nearer He approached the borders of the country, the more the number of those who followed Him increased. Great multitudes of the populace began to attach themselves to the train of His true disciples; and, beyond doubt, many were there who were hoping that the kingdom which the Messiah would establish over the world was now about to commence. At all events, many had not the smallest suspicion of the meaning of His journey from them. But He did not choose to leave the country with a troop of wild enthusiasts, or to lead a superficial, thoughtless set of people into misery. He behoved, therefore, to institute a sifting of His followers. This sifting, however, He could not carry out by separating the grain from the chaff, by an outward discrimination of those about Him. For long discourses, also, there was no time; and however long they had been, they would yet have failed of accomplishing the purpose. A brief utterance, therefore, of unusual sharpness and sternness shall do the business. He turned and said unto them, 'If any man cometh to Me, and hateth not his father, and his mother, and his wife, and

his children, and his brethren, and his sisters, yea, and his own life also, he cannot be My disciple!'

In a milder form, Jesus had on an earlier occasion already uttered the same thought, when He was giving to His apostles their instructions (see above, p. 74). But now He saw occasion for putting it in a stronger shape. That He did not preach the hatred of men, and least of all the hatred of our relations, was a thing which His followers well knew, one and all. If need was, they might put themselves in the right point of view by considering the requirement, that one would need to hate his own life also if he would be His disciple. If it was impossible for this requirement to be taken absolutely, the same principle of interpretation would hold good of what precedes. A danger of offence through misunderstanding what He said, was therefore not to be apprehended. On the other hand, the sentence, in the high degree of sharpness in which it is here conceived, was perfectly fitted for the work of weeding His followers, for which it was intended.

They might perhaps reflect, Though we continue to love our relations and ourselves in the old way, though our hearts still cling to this old world in which we find our happiness, yet that need not hinder us from going with Him, from entering upon the kingdom in conjunction with Him, and then making all our relations share in our good fortune. But no, said Jesus; if ye will follow Me, ye must forsake this old circle of your natural love.

Well, they might perhaps again think, we must make our relations and our own selves a secondary consideration if His honour is in question; we must *love* those objects of affection *less than Him;* in this way we shall cling to Him, and yet not give those up even if we leave them. Even that does not suffice, says our Lord; ye must renounce them.

We must renounce them, they might perhaps then think, with a sigh; well, we will endeavour to put them out of our thoughts, to forget them, in order to gain the kingdom of heaven. But once again Jesus speaks: Even that is not enough; ye must hate them, yea, and your own life also.

This hatred must be a decided hatred, for it is to be *the* qualification *which shall make them His disciples.* What hatred can that be, except the hatred of all that stands in the way of

and gainsays discipleship, whether it be found in father or mother, in wife or child, in brother or sister, nay, in one's own life even? It is the hatred of all that opposes itself to the love of Christ, to the image and Spirit of Christ; real hatred of what is really hateful, in spite of its being found in the dearest of our fellow-creatures or in our own beloved life. We must in no way seek to weaken this strong word, but only explain it. The disciple must be prepared to forsake those the most beloved, if Christ calls. And if then his heart is in danger of *preferring* them to the Lord, he must in this comparison *make them secondary*. And if, through their objections or through the objections of his own heart, they would fain make this appointment grievous, he must *put them out of his thoughts*. But if they then stand in the way as adversaries of Christ, he must, in this crisis of their gainsaying, *hate* them; he must renounce them; he must sternly go forth trampling them, and all feelings and longings of his soul which would clog his course, under his feet. And all this, in respect to the inward decision of his heart, he must at once carry through in one and the same act of consciousness as accompanies his self-surrender to Christ. He is to cease to love his friends and himself out of Christ; all that he loves with a false and worldly reference, he must as viewed with this reference sternly extinguish in his soul, to love it afresh in Christ and through Christ with a just reference to his eternal salvation. Then will he win Christ, and win likewise in Him, beautified and renewed, in idealized forms of life, father and mother, and every relative, and his own soul. It is at once apparent, that this hatred of what is hateful in those who belong to us is a hatred of the false caricatures of their life, and therefore displays its own most proper character in strong victorious love to their own eternal and essential forms.

Jesus added the old law of discipleship: 'And whosoever taketh not up his cross and followeth Me cannot be My disciple.'

After this, under parabolic forms, He twice advises them to weigh well, whether they are prepared to answer such demands of unqualified self-denial and renunciation of the world.

The first similitude points to the case of a man's wishing to build a tower; a castle, we may suppose, or a watch-tower intended to adorn his vineyard or his estate. Such a person will of course first make his calculation whether the money

which he can apply to the object will be sufficient. If he does not do this, but goes and lays the foundation without thought, and if it afterwards appears that he cannot complete the building, he becomes a laughing-stock to people.

But it is not a private individual only who should exercise such foresight; even a king may find it a ruinous course, to undertake without reflection a work which goes beyond his powers. Supposing that a warlike impulse has carried him away so far that he is already on the point of going to take the field; he will yet surely once more bethink himself, setting himself down quietly to take counsel, whether he is really strong enough to go out to meet the enemy, especially if he finds that he can only muster some ten thousand men for the field, to meet a hostile force of twenty thousand. There may be circumstances, Christ intimates, which may make it advisable to this prince to march out even 'with ten thousand men against twenty thousand;' but, at any rate, it is his duty duly to reflect and see his way clear before he starts. And if he finds that he is too weak for the encounter, instead of soldiers he sends ambassadors to meet the enemy who is already on the move against him, and asks for conditions of peace.

Thus, then, Jesus binds upon His followers the duty of taking counsel with themselves whether they are prepared to follow Him. For this undertaking is one of momentous consequences to them, is decisive of their destiny; and therefore it is far better that they should hang back until, in their old security or insecurity, they have sufficiently weighed the business, than that they should rush into it without reflection, and then come to a fearful end. Jesus employs two similitudes in recommending this forethought, designed to set forth the different sides of the undertaking. Not only must the ordinary citizen (the man of less property) who wishes to build a tower exercise this forethought, but also the man of royal position (the man of greater means), who is marching out to the conflict against a powerful prince opposed to him. And the disciple must in any case use forethought, as well because in one point of view he has a high building to complete, as because in another he has a severe conflict to fight out.

The main thought in both similitudes is this, that inner planning and calculation must be gone through before the out-

ward execution in practice; that a man must first become a Christian before God in his heart, before he rises up before the world with his confession of being a Christian. He must, at all events, first sit down and come to a clear understanding with himself respecting the plan of procedure, that is, respecting his inner life.

If he then finds that he has some spiritual resources, yet perhaps he also makes the discovery that those resources will not go far enough to construct the lofty and splendid edifice of decided apostolic discipleship. Then he will postpone the outward structure, that is, following the import of the figure, he will humble himself before God, till all the resources have accrued to him which he is in want of, until on some bright morning he learns that the Lord has called him to the building of the tower, and that He will help him both to begin and to finish it in the resolute vigour of the most decided success.

And even if, on taking counsel with himself, the man finds that he has a force of ten thousand men, yet he will still bethink himself carefully, whether he is able to march to meet the hostile king who is coming with twenty thousand men. Even the more gifted disciple will be on his guard against going forth at once as the confessor of Christ to the field of conflict against the world with all the world's temptations; else he may possibly perish as Judas did, or come into the extremest danger as Peter did. But how can the disciple ask of the enemy conditions of peace, if under the enemy is to be understood the world, with all its temptations? Peace here can only mean an armistice, and the suing for it only the avoidance of an over-hasty conflict to which the Christian is not yet adequate. He will for a while still remain a Jew with Jews, like Nicodemus, rather than become a Judas with Christians, like Iscariot. But in these very circumstances his soul, in inward distress, and shame, and self-humbling before the Lord, will be gathering strength, so that he will soon be in a condition to march forth at the head of an army against the enemy. It is not said that he behoves to have an army of thirty thousand men in order that he may go out against the twenty thousand; only he must have assurance of victory. In this assurance the Christian always combats victo-

riously against the hosts of the world, however numerous and however superior they may seem.

All then depends upon this: whoever will fain step forth before the world as a disciple of Jesus, must have that mature and calm certainty of conviction with which the apostles were really able to step forth after the day of Pentecost.

But in what shall consist the power of the man who would fain make the venture of standing forth boldly and openly before God and all the world as Christ's disciple and follower, and of walking with Him? He must have renounced all that he has. His old world he must have sacrificed, with all its glory, to his God. This voluntary poverty is only made possible by the assurance, that one has found in Christ the kernel and nucleus of a new world. In this assurance lies the preparation which enables a man to follow the Lord. He who clearly renounces the world, finds his strong tower, his fortress, in God. In this very conflict of renunciation he, armed with the supra-mundane powers which God has given him, cuts his way through the threatening hosts of this world's mighty temptations, and passes on a victor.

The close of Jesus' warning is formed, according to the account of the Evangelist, by the word respecting 'the salt which has lost its savour.' No doubt the whole people of Israel should have been a salt of the earth; and so Jesus might very well summon a great crowd of Israelites, who wished to form a following of His, to examine themselves whether they really were a salt, whether they had not for the most part become saltless, and thereby ripe for the judgment of rejection. It might also be thought possible that the connection in which the word here stands was merely due to the Evangelist himself. What gives the words here a new emphasis, and may well warrant the assumption that they really belong to this very connection, with a wholly different reference to what they had when spoken previously, is the closing word, 'Who hath ears to hear, let him hear!' Wherever this is found, it always is designed to act like a loud rousing call, and to point attention to some great solemn mystery which might easily prove hidden from men. The mystery to which the word respecting the salt here referred, was the fact that there speedily awaited the great mass of the people of Israel the destiny of being cast out as a salt which had lost

its saltness,—cast out upon the great highways of the heathen world, which they so much despised.

NOTE.

According to Stier (iv. 97), the other king with whom the warring king, in the second similitude, has to do, means 'by no means the devil, but actually God the Lord, encountering His children under the semblance of an enemy.' According to this, suing for peace would be suing for the peace of God, ceasing to strive against God. This exposition, however, seems entirely to give up, not merely the real occasion which led to this parabolic discourse, but also the parallel with the similitude of building the tower. Clearly, the three particulars,—not yet following Jesus openly, not yet undertaking the building the tower, and suing for peace,—mean one and the same thing. They are intended as the result of the self-examination which the weaker disciples of Jesus have made, and by which they are constrained to feel that going to Jerusalem with Jesus might perhaps bring them into a fatal temptation, into the power of a strong irresistible enemy, whom they had not taken sufficient account of. But, according to Stier, this praying for peace would, on the contrary, set forth the last decision of discipleship. Moreover, this figure would surely not be fitted to set forth the reconciliation of the man with God, as according to it the former would remain contrasted with the latter as an independent and armed power.

SECTION XXVIII.

CHRIST RECEIVING PUBLICANS AND SINNERS. THE COMMUNION EXISTING AMONG THE DISCIPLES OF CHRIST.

(Matt. xviii. 12–35; Luke xv. 1–xvii. 10.)

The severe requirement which Jesus had made of His followers, hindered not that especially many publicans and sinners, who in part had no doubt already for some while regarded Him with reverence, now associated themselves with His avowed

followers. For among them were many who, through the distress and curse brought upon them by their former course of life, had in a right sense become poor, and therefore were able to follow the Redeemer with a spirit of true self-surrender. But if the Pharisees had previously censured the intercourse which Jesus held with publicans and sinners, they would be sure to seize with avidity this opportunity of blackening Him to the populace more than ever. A great train of publicans and sinners,—that was what appeared to them to be the main constituent of His spiritual gains, the Church which He was founding. The Pharisees could not help whispering against Him behind His back, as He travelled through the country attended by such a following, and was seen eating and drinking with them. These were the savoury elements (as they might perhaps express themselves) out of which He appeared to be forming His new kingdom of heaven! It is these ill-natured criticisms that we have to thank for those noble parables, in which Jesus illustrated the power of divine grace seeking the recovery of sinners.

Stroke after stroke these parables followed one another, for the purpose of beating down to the very dust the spirit of self-righteousness, of spiritual haughtiness, and of unloving contempt for sinners; and of unveiling from every side the glory of redeeming grace. First, Jesus set forth the parable of the lost sheep, then that of the lost piece of silver, and lastly, that of the lost son. These great exhibitions of redeeming mercy we have considered already.

These parables, however, were not merely directed against the uncompassionate spirit of the Pharisees in itself, but also against the way in which they, in this spirit, carried out church discipline,—the way in which they loaded for ever fallen sinners, publicans and such like people, at least with the excommunication of contempt and of exclusion from all intercourse in private life. And as these representations were designed to portray the redeeming grace of God and the compassions of the great Shepherd, so were they also meant to impress upon the disciples their highest duty viewed as members of the congregation, namely, the active exercise of this compassion. The disciples were to learn to follow this spirit of compassion in carrying out the jurisdiction of the Christian society, the discipline

of the Church, with a view to the salvation of souls. For verily grace will fain operate not merely outside and over the Church, but most especially also through the medium of the Church. She will, however, do her redeeming work and build her kingdom through the Church, as she does also in the leading of men's destinies in general, in a twofold form: on the one hand, through the discipline of punishment; and on the other, through compassion which seeks to raise up the fallen. For where discipline is wanting, there compassion degenerates into carnal and corrupting indifference; and where compassion is wanting, there discipline becomes a condemning severity which works no salvation.

The Gospel of Matthew (xviii. 12, etc.) makes it quite clear to our mind, that the principles which Jesus laid down on this subject were immediately connected with the three parables above mentioned; although in Luke they appear separated from them by other matters.

Jesus, then, will not have His disciples imagine that the loving-kindness which He puts into contrast with the censorious and excommunicating spirit of Pharisaism excludes all church discipline. He therefore, immediately after those parables, indicates in a particular and distinct manner the principles of action which they should follow in such discipline. We are not, it is true, to regard these rules as definite prescriptions of law; but surely, on the other hand, we are to look upon them as outlines instinct with the spirit of life, according to which the Church has to direct its proceedings. With an utter misconception of the real circumstances under which Christ spoke these words, some have set up the view, that what is here said is in no way intended to regulate the proceedings of the Christian congregation, and that the Church to which Christ here refers is the synagogue; and that He is only directing His hearers how, as members of the synagogue, they should comport themselves in the case which is here specified. We have seen that the disciples of Christ were already forming a Church of Christ, and had already acquired a church-consciousness, namely, from the time of Peter's confession that Jesus was the Christ. Further, we must not overlook the fact, that Jesus is here speaking of a new church-life, which His disciples were to actualize in contrast with that olden church-life which the Pharisees had

the management of. Moreover, Jesus Himself was, beyond doubt, already labouring under the excommunication of the synagogue of the first degree; excommunication had already been threatened against His adherents in general, and been carried out in individual instances; and Jesus was even now on His way to Jerusalem with the foresight that there He should be put to death without the camp (Heb. xiii. 13), that is, under the heaviest form of excommunication. How *could* it then occur to Him just now to set about pouring His new wine into the old bottle of the Jewish synagogue-system, or patching the rent garment of that old system with His regulations? But, in fact, these would be strange regulations for Christ to lay down, of which it should be said, They are adapted for the synagogue of the Jews, not for the congregation of Christians.

We have, therefore, here outlines of the Christian church-system. First and foremost, a healthy church-life must be based upon pure brotherly fidelity subsisting among Christians in their private intercourse. The Christian is to 'rebuke his brother who has sinned against him;' that is, in any sin of his brother which especially gives him offence, he must exercise faithfulness towards him by calling him to account when no one else is present; and be sincerely glad if by these means he rescues him, if he again gains the brother in him. But if the other will not remove the offence, then a second measure must be adopted: he must rebuke him before one or two witnesses. And not till the offender has also shown his contempt for these witnesses of his bad conduct, is information thereof to be laid before the Church. The matter is therefore to be kept for a long while as a painful secret among small parties of brethren, and only in the third instance to be brought before the Church. The Church itself, further, shall not at once exclude the offending member, but shall first give him a hearing and exhort him: not till he has also despised the voice of the Church is he to be excluded. He is to be excluded by having church privileges withdrawn from him, and by being put into the category of heathens and publicans; that is, no doubt, in the present case, of those who have not yet been received into the communion, and of those who have again been excluded from it. The congregation's *sense of its own honour*, and its *honour* itself, require that it shall not tolerate in the midst of its members and fellowship an

insolent gainsaying of its doctrines, principles, and morals; and this is required likewise by love and faithfulness towards him who is guilty of this gainsaying; and therefore, if he persists in his course, he must be excommunicated. But the *love* of the congregation also requires that one who is separated from it shall not be degraded further than by being put into that class out of which he was originally taken; out of which proselytes are always gladly received; out of which he himself will also be gladly received if he repents. Above all things, however, righteousness requires that in this position without the Church he shall be left alone, and not be interfered with, just as the publican and the heathen man is. Therewith every kind of civil disqualification or ill-usage of the excluded man, on the part of the Christian congregation, is decidedly condemned.[1] That the words of Christ refer to church discipline is made further plain by the addition, 'Verily I say unto you, Whatever ye shall bind upon earth shall be bound in heaven, and whatever ye shall loose upon earth shall be loosed in heaven.' We have already seen the meaning of these words: here we learn that the authority which Peter first received as being the first confessor of the Church's faith, Jesus has imparted to all of His disciples. Nay, He seems here almost to mark it as a necessary requirement for true church discipline, that it shall be carried through by a number of persons acting in one spirit, since He goes on to say how His Father in heaven will grant anything for which two of them shall pray with complete oneness of heart. Jesus foresaw in spirit that the power of church discipline which He was imparting to His disciples might very possibly in future times, by less spiritually-minded administrators of the congregation, be very greatly misunderstood, might be taken away from the congregation, and be misused in a hierarchical spirit. Therefore, against the external order of the congregation viewed in its possible one-sidedness, He created a counterpoise by constituting the highest freedom for the congregation, in the words already mentioned: '*Again I say unto you*, If two of you in perfect agreement shall become one' (therefore

[1] This prescription of Christ, by virtue of which one who is excommunicated is, as a heathen man and a publican, as a member of some other confession, religion or irreligion, to be left alone, has been disregarded by the Roman Catholic Church in the most flagrant manner. Cp. Stier, ii. 396.

form a society in this oneness) 'in relation to any matter which they shall pray for, it shall be done for them by My Father which is in heaven.'

Perfect unanimity in two persons is a proof that they have become one in their relations to the eternal world. This perfect certainty of Christ, that it is only in what is eternal that two hearts can completely embrace each other, gives evidence of how He on this point also viewed life to its very deepest bottom. His eye discerns, therefore, in all uniting together of bad men, and in all uniting together of men in what is bad, or what even is only vain, or fanatical, a lurking disunion. It may be so, that in activities connected with some association, one man acts for thousands, and that thousands seem to be acting with him, while yet there shall not be even two individuals who are at bottom working together in the oneness of the spirit of prayer or of the will of Christ. But where perfectly pure union really is established between two or three in the name of Christ, 'there also is Christ really in the midst of them;' for it is only in pure organic relation to Him, in the spirit of His life, that they could thus have become one. Every Christian union, therefore, which would fain effect some object worthy of Christian desire for which it can pray, has the assurance given to it that it shall attain its object. Nay, not only shall free independent associations admit of being formed in this sense; even every church shall be capable of exhibiting itself as a little union of two or three believers. If only they are really gathered together in His name, in the living recognition of His personality, and if only they have really the true union-impulse (the genuine sentiment of catholicity) which belongs to genuine disciples, impelling them to enlarge their number from twos to threes, and not the morose, separatistic impulse to split themselves up from threes into twos, and so on indefinitely, then Christ will be in their midst. And if He is in their midst, then there is wanting to them neither the High Priest, nor the Bishop, nor the Preacher: He Himself is all that to them in the highest sense. Thus He makes the catholicity of true disciple-hearts, that is, their oneness manifesting itself socially, under the impulse of prayer for the realization of objects connected with His kingdom, to be the most characteristic distinction of His Church. And in this way Christ has appointed over against the spiritual

guardians of His nascent Church an everlasting counterpoise of guardianship, in the liberty which He has given to the genuine children of His Spirit, whenever their fidelity to Him, or the deliverance of their souls in the keeping of a good conscience, is at stake, to meet together in His name, though it be only in twos or in threes.

It looks almost as if Peter had in some measure not attended to the last words;[1] for he reverts to the command of Christ, that a brother should be forgiven if, upon the first step in the manifestation of the spirit of discipline, or in one of the subsequent ones, when his fault is brought before him privately, he humbles himself to ask forgiveness. It might perhaps seem to the disciple as if this command of Christ required to be limited by some closer prescription; because else a lax and hypocritical Christian would be in a condition to abuse the placability of his injured brother by a continual renewal of his offences or errors. As Peter was to be the first administrator of these regulations which Christ was laying down, it might seem a laudable zeal on his part to ask for some more exact instructions for his guidance in administering church discipline. He asked whether it was not enough if it were laid down as a rule, that one should forgive his brother, say, up to the seventh time. He might think that in such a rule he had discovered the qualification which would make all right; that it contained an expression of the largest forgiving love, of the highest degree of kindness in the exercise of moral discipline.[2] But what a look may we suppose the Lord turned upon His disciple as in this way he sought to calculate, and by exact law fix the measure of forgiveness, while He answered, 'Not, I say unto thee, unto the seventh time, but unto the seventy times seventh time!' In the schooling of compassionate mercy He makes a great erasure in the disciple's figures. With Peter's small number He contrasted a large one standing as a symbol for infinity; with a

[1] Cp. Stier, ii. 402.

[2] 'In the Talmud it was determined, that a man was to be forgiven his sin up to the third time, but not to a fourth, according to Amos i. 3, ii. 6; Job xxxiii. 29, 30 [Hebr.].'—Stier, ii. 402. [Lightfoot (*Hor. Heb.* in loc.) quotes, 'They pardon a man once that sins against another; secondly, they pardon him; thirdly, they pardon him; fourthly, they do not pardon him.' —Ed.]

calculating love, the large spirit of boundless compassion. It is true, Peter with his number of seven had unconsciously chosen the number which might express a perfect work of the Spirit; a willingness to forgive one's brother seven times might be an expression denoting that the reconcilable brother has at least overcome himself, that he has quelled the impulses of revenge in his bosom. But when the Lord bids us to forgive our brother seventy times seven times, He requires a victory of reconcilableness in which we are to overcome not only ourselves but also the world, or our brother in his going astray. Hereupon He gave them the parable of the servant who took his fellow-servant by the throat who owed him a hundred denarii, although his lord had remitted to him a debt of ten thousand talents, and of the retribution which fell upon this hard-hearted man; closing with the solemn words, 'So also will My Father who is in heaven do unto you, if ye forgive not each one his brother, and that too from the heart.'

The Evangelist Luke introduces Christ's direction, that we should be ready to forgive a brother, in another utterance which is too significant for us to regard it merely as another version of that earlier one (xvii. 3, 4). A brother's sin should ever be followed by faithful brotherly rebuke; and his repentance by forgiveness, even if he should need forgiveness seven times in one day. The disciples were greatly humbled by this direction. They felt that they could not forgive thus; and they therefore prayed the Lord to *add* to His command the gift of *faith* also (in which alone they would be able to fulfil it). Here certainly the thing aimed at was the eradication of a selfish desire for revenge which lies exceedingly deep in our nature; yet they should nevertheless not have despaired as to the possibility of its being eradicated. 'If ye have faith only (says Jesus in reply) as a grain of mustard-seed, and say to this mulberry-tree, Be thou uprooted, and be thou planted in the sea, it shall obey you.' If they will only in faith bring their heart into sincere union with God, then they shall succeed in hurling the deeply-rooted growth of irreconcilableness out of their inmost being into the sea (of kindness) in which it must expire. Next, however, He appears to mean to inform them of a very wholesome means whereby they can greatly facilitate their deliverance from all fanatical harshness in the service of the kingdom of God. They should merely

make it quite clear to their own minds, how very well their heavenly Master can dispense with their work and service. They should look at the relation in which a servant in earthly service stands to his master. The servant comes home (say) from ploughing or from the pasture. He has been hard at work; but his master seems hardly to take account of it. He is far from receiving him with anything like excitement or marks of particular respect, or from inviting him in with the words, 'Come and sit down at table.' Rather, he forthwith uses the farm-servant as also a house-servant. The other must get his meal for him, must gird himself, and wait upon him at table; and then, when the master has himself eat and drunk, the servant may also eat and drink, without having further to expect from his master any especial thanks for his service. In these relations of earthly service is mirrored the truth, that the eternal God receives the faithful services of His servants with heavenly calmness, as something which is their absolute duty. The disciples must look upwards to their Master in heaven, that they may be struck by the infinitely calm aspect with which He looks down upon their services. Then will the spirit of that divine aspect calm them in their work even to their innermost soul, will humble them, and purify their zeal from the unclean elements of fanaticism. The result, however, of this will be that, with the most perfect calmness of spirit, they will work on. Yet their joy in God's service will not in consequence diminish, but be made perfect. And in the same measure as they approach the goal of doing their whole duty, will the humility increase with which they will be able to say, We are unprofitable servants! We have done that which we were bound to do! That will be the very perfection of their service, that they acknowledge how wholly all their powers belong to the Lord, how absolutely their work belongs to the very existence of their lives, and how fully He can dispense with their service, and replace it by that of others. The more, however, that they find that He can dispense with them as servants, so much the more will they gain the assurance that they are indispensable to Him as children.

But the disciples of Jesus needed, at this time, not merely to be helped forward in readiness to exercise Christian compassion, shown in receiving into their society their penitent brethren (so many of whom were now approaching them in the persons of

publicans and sinners); the Lord also now found it necessary to train them in more decided terms to cheerfulness in devoting their possessions to the need of their poorer partners and companions. They now behoved to begin, in the spirit of the kingdom of heaven, to step forth out of the old stiff world of locked-up gains and possessions, and in free-hearted love to admit their brethren to share in that which the Lord had given to themselves. No doubt this transition into the new world of love could only be accomplished gradually, in a cautious following out of genuine spontaneous impulse: a community of goods enforced by law was a thing to which the Lord could not, and would not, bind them; for such a community of property would necessarily, in the most glaring manner, contradict the spirit of freedom and of personal rights. Nevertheless it behoved them now to make a decided move forward towards that elevated position on which, as we learn from the Acts, they afterwards stood, when every one held all that he possessed as available for the Church in general. For as, on the one hand, through the greater numbers that were travelling in the train of Jesus, many occasions would arise requiring the use of means, so, on the other, it was necessary also that the disciples should, in some measure, be loosened from their old possessions, in order that they might be more completely girded for their apostolic wandering through the wide world. They should, therefore, in the management of their property, at once begin to be unfaithful to the old World-and-Money Lord, Mammon, whose stewards even they had more or less been,—in other words, to abandon the principle of employing their property in the interests of selfishness,—and thenceforward employ their old possessions in subserviency to the new tendency, which was prompting them fully to pass over into the kingdom of compassionate love even in their outward activities. With this meaning, Jesus delivered to them the parable of the Unjust Steward.

They themselves, as unjust stewards in the service of Mammon, the genius of worldly gain, should prove unfaithful to their master, and should begin to lay out their substance for the advantage of their poorer brethren, in order that they might be admitted by these poorer brethren to a participation in those houses which stand ready prepared for these in that other world, the new world of the kingdom of God, of love, of heaven. They

should gain for themselves the privileges of citizens in the kingdom of mercifulness, and, with a view thereto, should cheerfully sacrifice any particular claims which they might possess in the kingdom of self-interest. (See above, vol. ii. p. 215.)

The Lord shows to His disciples that the children of this world are, in this matter of caring for their future welfare, wiser in their way than the children of light, since they manage to secure for themselves friendships against the time of need.

And then He lays down the maxim: 'He that is faithful in that which is least, is faithful also in that which is important; and he that is unrighteous in that which is least, is unrighteous in that which is important.'

This little thing in which they behove to become faithful to God, in the very act of their becoming unfaithful to Mammon, is earthly property; the thing of moment, wherein they shall thereafter prove their fidelity, is their heavenly inheritance. In two respects is earthly property as the thing which is least, put in contrast with heavenly property as that which is of moment. The former is the deceitful ('unrighteous') Mammon, the other is the real good (*τὸ ἀληθινόν*); the former is alien in character ['another man's,' *ἀλλότριον*], not what the inner being of man can recognise as its own and suited to it, while the other is the good which answers to his being, which makes his inward being rich. These contrasts form the basis of the two great questions of Christ, which in sense run thus:

If ye do not remain faithful to God and to charity in the employment of the small change of this world, which is so deceptive in its character, how can ye be entrusted with the essential goods of the eternal world, the treasures of the kingdom of heaven? And if ye are not faithful in the application of that which is alien to your own being, and which does not at bottom affect your inward nature, how can ye be entrusted with that which answers to your most proper nature, in which your heavenly inheritance is to consist?

If selfishness misuses earthly goods in the spirit of greed, it would certainly misuse those of an essential character to gratify the greed of honour. If the property which belongs not to his own proper being he will yet morbidly and spasmodically seek to incorporate with that being, how much more will he be inclined, in reference to the things which really should constitute

his most proper life—the goods of the Spirit, to have them for himself in a false way, with pride and with an unloving spirit towards his brethren, and thereby again spoil them? Therefore the avaricious man will not be entrusted with real riches: he is not recognised as a worthy child in his Father's house; he comes not to the realization of the inheritance which was appointed for him; he does not attain to the mastery of his being in the free spirit of love, but remains set under the guardianship of coercion and censorship.

The Lord's discourse to His disciples closes, according to the Evangelist, with the utterance which we have already contemplated (Matt. vi. 24), that we 'cannot serve God and Mammon' together. This dictum is of a kind that might well have been repeated by Christ more than once.

While Jesus was giving these exhortations there were Pharisees present; men who, as a rule, were attached to money. They thought they discovered something ridiculous in His words; and they gave indications of their contempt by signs of scorn. Without doubt, they thought they were giving the very best solution to the problem, how one can lead a holy life and at the same time carefully keep his riches, simply by making suitable payments out of his treasures in the form of temple-gifts and of alms. But not with impunity did they dare to gainsay the self-sacrificing spirit of brotherly fidelity in which Christ had been speaking. Yes, said Jesus, 'ye are they who justify yourselves before men; but God knoweth your hearts.' Men are dazzled by outward show; but the glances of God pierce through that show. 'For what is highly esteemed with men is abomination before God.' What in the eyes of the world is highly esteemed, that, as a rule, has in two ways become ripe for destruction: first, through the internal worm of pride, which has driven it so high aloft into that most unsound atmosphere of being in which it wears so dazzling an aspect, and then, because through the working of its dazzling enchantments it has become the idol of the blind multitude. Thus it was with Pharisaism; it had become ripe for judgment. And the judgment was already showing itself in the fact, that now since the days of John the Baptist the Gospel had come forth into the world. The Lord referred them to the contrast presented by the Gospel as compared with Pharisaism. The Evangelist represents Him

as exhibiting, as a proof of the greatness of this contrast, the New Testament law of marriage, because it stands in such sharp opposition to theirs.[1] It is very conceivable that in such a case, when Jesus was seeking to exhibit the contrast between His Gospel and the doctrine of the Pharisees, He may have adduced in proof more than one example of the kind. At last, however, in the parable of the *Rich Man and Lazarus*, He portrays to them the judgment which in the future world awaits the rich man who will not have compassion upon the poor.

NOTES.

1. Schneckenburger (p. 58) again finds in Luke xvi. 13, Strauss in ver. 17 of the same chapter, an instance of what is called *lexical connection.*

2. Stier observes that Christ's word, that one should forgive his brother seventy times seven times, reminds us in a significant manner of Lamech's word in Gen. iv. 23.

SECTION XXIX.

JESUS PREVENTED FROM TRAVELLING THROUGH SAMARIA.

(Luke ix. 51–62.)

It was a part of Jesus' plan in journeying towards Jerusalem to go first through Samaria. We are constrained to conjecture that He hoped to arrive at Jerusalem at the feast of the Dedication, and that it was His purpose from thence to visit Perea, for the purpose of spreading His Gospel in that district before His pilgrimage should close. But through circumstances altogether out of the ordinary run He was induced to adopt a different course.

We turn back to the ninth chapter in St Luke's Gospel. That the Evangelist has not related the several incidents belonging to our Lord's last journeys in their proper chronological order, has already appeared on another occasion. But most especially is it plain that he is here speaking of the closing

[1] On the explanations of this passage given by Olshausen and Schleiermacher, see Strauss, i. p. 609.

period of Jesus' pilgrimage. He speaks of a time when the 'days were drawing to an end of Jesus' still finding acceptance with the people' [ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ],[1] and when He had decidedly 'set His face to go to Jerusalem.' These words evidently set forth the time when He was bidding farewell to Galilee with the view of completing His course at Jerusalem. But if we preferred understanding the words referred to as they are commonly taken, namely thus, that now 'the days were fulfilled that Jesus should be taken up,' we should thereby be only the more constrained to adopt the view, that the Evangelist is speaking of our Lord's last departure from Galilee.

Even the Samaritans were destined to make good to the experience of Jesus, that the days of the welcome which He at the first had met with in the world were now coming to an end. Jesus 'sent messengers before Him into a Samaritan town to prepare for Him lodging.' We can the more readily understand this forethought of our Lord, if we call to mind that He was travelling with a great train of disciples. The same circumstance serves also to explain what followed. The Samaritans of that town refused to receive Him, and in truth for the reason that He was directing the march of His pilgrims towards Jerusalem. Time was when the Samaritans at Sichem had received Him joyfully, when He was travelling with a small train from Judea to go to Galilee: His spiritual glory had then made a great impression upon them. But it was different with the Samaritans of this town. Though they perhaps might know something of Jesus, yet they were not inclined to receive Him, because He proposed to turn in to them in the character of a Jewish pilgrim, who was about to celebrate one of those feasts

[1] So Wieseler, p. 324 seqq., explains the passage. His interpretation appears to us (even after considering the objections of Stier, iii. 474) to be preferable to that which is commonly given, both in respect to the grammatical construction and with reference to the connection. But, however, we cannot altogether confine to Galilee the decline of popular acceptance which is here indicated, any more than we can concur in the chronological inference which Wieseler draws from it, as supposing that through this interpretation the hypothesis is established, that the Evangelist is not here speaking of the last journey which our Lord took. [The author has since seen cause to abandon Wieseler's interpretation and to accept Stier's. His reasons are given below, Book III. Part iii. sec. 15, first foot-note.—Ed.]

at Jerusalem which they so much abhorred, leading also a great company of pilgrims in His train. It seemed to them to be asking too much, that they should be required to give entertainment to such a large Jewish procession,—which was what the company of disciples might seem to be in their eyes.

Such a repulse the disciples could not help regarding as an intolerable offence. These Samaritans, men who should have accounted it as the highest honour put upon them that the Messiah should offer to stop at their town, propose to arrest His triumphal march! Most especially did this rouse the indignation of the two sons of Zebedee, James and John, who generally at this time seemed to be burning with a fiery zeal for the honour of their Master. We may imagine that strains of ancient Messianic prophecy were resounding in their soul, such as those of the psalm: 'Lift up your heads, O ye gates; and be ye lift up, ye doors of the world; that the King of glory may come in!' and that they might remember the admonition addressed to the gainsayers of the Lord's Anointed, 'Kiss the Son, lest He be angry, and ye perish from the way!' They recollected the judgments which holy Elijah had called down upon the gainsayers of Jehovah's honour;—these gainsayers of their Lord seemed to them to have in a yet higher degree merited the judgments of God. Under an impulse of lofty zeal they came to Jesus, and proposed that they should speak words of prophet-power, drawing down from heaven fire and destroying these men, in the same way as Elijah had done.

Jesus had already turned His back upon that village for the purpose of quietly pursuing His journey, when they thus sought to summon Him to the work of retributive punishment. He therefore turned Himself round and asked them, 'Know ye not of what spirit ye are the children?'[1]

This question proved a salutary warning to them. The spirit of passionate zeal departed from them, overcome by the might of His spirit of gentle holy patience. They had not only mistaken the spirit of Christ; they had misapprehended also the spirit in which Elijah had formerly wrought. For the time of

[1] This question of Jesus is wanting in some manuscripts. It is, however, not likely that no answer of Jesus was recorded (cp. Stier, iii. 476). The addition, *For the Son of man*, etc., is certainly less authenticated.

Elijah was different from that of Christ. In the stern zeal which marked the *personal* character of Elijah, that prophet had, however, dimly descried the spirit of Christ, and had done homage to it (1 Kings xix.). But in his *official* ministration he had with implicit self-surrender served the Spirit of God; and the Spirit of God judged it needful to save the Old Testament theocracy from the overthrow which threatened it by severe judgments. These disciples, on the contrary, were now seeking to bring the spirit of Christ in subserviency to that zealotry of theirs, which they imagined to be the same impulse of divine power as that under which Elijah had acted. Nevertheless their Lord is not unaware that His spirit has begun to work in them; only, this spirit is darkened by that zeal for His worldly honour which is just now hurrying them away. He therefore calls them to self-recollection: they must reflect what spirit they are the children of: they must reflect upon their deepest spiritual experiences;—in the light of these they would perceive that their present tone of feeling was utterly antagonistic to that new cast of sentiment which claimed to be a fundamental principle of action, and which in the innermost depths of their being was beginning to dawn as the working of His spirit. What that spirit was, He characterized by the words, 'The Son of man is not come to destroy men's souls, but to save them.'

They now turned to another village, in which they met with a kinder reception. It is not said that this village was a Samaritan one; but, at all events, there is no doubt that it was a village on the borders between Galilee and Samaria.

NOTES.

1. The offers of discipleship which Luke here (vers. 57–62) brings into connection with the anecdote respecting the sons of Zebedee, we have already considered (above, p. 7).

2. Stier thoughtfully reminds us, that the same John who would now fain have so severely punished the Samaritans, 'was afterwards constrained to call down upon them, by the efficacy of his apostolic prayer, the gracious gift of the Holy Spirit.'

SECTION XXX.

THE SENDING FORTH OF THE SEVENTY, AND THE RETROSPECT OF JESUS ON HIS GALILEAN MINISTRY.

(Matt. xi. 20–30; Luke x. 1–16.)

The experience which Jesus had just now had of the intolerance of that Samaritan village, induced Him to give up the plan of travelling with His train of disciples through Samaria. He had seen that the hostile sentiments of the Samaritans were roused at the sight of the large company, which His disciples formed, of people going up to the feast, and that, on the other hand, among His disciples themselves, the old feelings of Jewish bitterness were called into activity against the Samaritans, as soon as these appeared obstructing His own path.

He therefore resolved to turn His course towards the Jordan, going along the borders of Galilee and Samaria, with the view of continuing His journey through Perea. Yet He was not minded to give the Samaritan people entirely up. He only determined to bring before them the Gospel in another form. His disciples behoved to see in what method He Himself was disposed to take vengeance upon the Samaritans; and this method was by sending to them seventy heralds of salvation. About this time we may suppose that the disciples let fall many a remark respecting this mongrel race, or these heathens in Jewish disguise. The Lord made this view of theirs the groundwork of His proceeding, for the purpose of bringing them to a better state of feeling. It was a fixed point with Him, that He would send to the Samaritans messengers of His Gospel; and as, especially just now, the Samaritans appeared to the disciples in the light of being the representatives of Heathendom (the seventy nations into which, according to the Jewish notion, the heathen world was divided),[1] Jesus selected seventy other disciples besides the Twelve, for the destination of visiting in

[1] [For confirmation of this, see Lightfoot (*Hor. Heb.* on John vii. 37). Among other quotations, he cites from the tract *Succah*, 'There were seventy bullocks, according to the seventy nations of the world.' These were offered in sacrifice during the feast of Tabernacles.—ED.]

pairs the several towns and places to which He had Himself contemplated going, on His road from Galilee to Jerusalem.[1] In the first place, therefore, these messengers were destined for Samaria. That the Lord about this time, when He had been in Jerusalem and in Galilee already rejected by the leaders of Judaism, should also be seen addressing Himself to the Samaritans, need create no difficulty. For He regarded them, as no doubt John the Baptist had done before Him, as partners with the Jews, and had previously put Himself into closer relations with individuals among them. As these messengers whom He was deputing were to visit all the places to which He would have gone if pursuing the ordinary route to Jerusalem, their mission must be supposed to have had its issue in Samaria.

The directions with which, according to Luke, Jesus sent forth the Seventy, look like an abstract from the larger code of instructions which the twelve apostles received when they started on their mission. But if we feel ourselves led to suppose that the two traditions may have modified each other, yet this smaller body of instructions bears marks of a peculiar character of its own. Here most especially has disappeared that former limitation of their journeyings, by which the disciples were not allowed to enter into any Samaritan town. Perhaps also the direction, that they should salute no man by the way, falls in with the distinctive character of their mission. We might, indeed, be tempted to suppose that these words present a hyperbolical expression of the haste with which they should feel bound to discharge their function (see 2 Kings iv. 29). But opposed to this conception rises up the consideration, that surely the disciples might do as Jesus Himself did; they might connect with such greetings on the way the communication of their Gospel message. The Lord must, therefore, have had other reasons for giving them this direction. Perhaps the true explanation is found in the necessity which had arisen, that in the districts of Samaria, which had already been in part roused to receive the Gospel, but which in general might too easily take a wrong bias, the disciples behoved to plant the kingdom of God with as little noise as possible, and in those families which

[1] Lachmann reads οὗ ἤμελλεν αὐτὸς ἔρχεσθαι. The expression, therefore, does not imply that He must actually have afterwards visited those places. Cp. Acts xii. 6.

should appear the best in character, and the most open to impression from the truth. In reference to the miraculous powers with which Jesus furnished them, it is deserving of notice, that they are only empowered to undertake the healing of sick people.

The sending forth of the Seventy led Jesus to cast a retrospective glance upon His ministry in Galilee, which now He was in a position to regard as brought to a close. He had told His messengers that it would be more tolerable for the city of Sodom in That Day than for the places to which they should have brought the preaching of the Gospel and been rejected. This solemn utterance could not fail to remind Him of the heavy judgments which the towns of Galilee had prepared for themselves by the unbelief they had displayed towards Himself. Gloomy is the future which He denounces to them. Matthew mentions that He upbraided the cities in which He had done most of His mighty works, but which had nevertheless not repented. But in particular He first uttered a woe upon Chorazin and Bethsaida. 'If' (He exclaimed) 'such works had been done in Tyre and Sidon as have been done in you, they had a great while ago repented in sackcloth and ashes. Therefore it shall prove more tolerable for Tyre and Sidon at the day of judgment than for you.' More fearful still is the woe which He utters over Capernaum. This city, which had been 'exalted as high as heaven' through the fulness of His miracles,[1] should be thrust down to the very abyss. Nay, even the land of the people of Sodom shall find a milder doom; for this He confidently affirms: 'Sodom would be standing to this very day if such works had been done there.'

The woe which Jesus uttered against these towns, which had been the most especial theatres of His ministry, is a proof that the actual judgment of obduracy against Him had already in those places decidedly shown itself. For, according to His earlier announcement, He was only giving utterance to such judgments

[1] This sense of the expression can surely be hardly inconsistent with the humility of Jesus, as Stier assumes (ii. 104). As to the splendour or pride of Capernaum, this could not well be described by so strong an expression, which would have been more suitable for Babylon or Jerusalem. It cannot, however, be denied that the reading of Lachmann, μὴ ἕως οὐρανοῦ ὑψωθήσῃ, might favour Stier's explanation.

as had ripened to full maturity. Every woe of judgment, however, which He utters, He has first Himself to the utmost depth felt and realized in His own heart. The woe upon His lips is a woe which streams forth from His heart. With the most profound sorrow He saw completed the inward judgments of the localities of Galilee: therefore He foretold also the outward judgments which were infallibly destined to fall upon them.

Those judgments did not fail to come. The site of the places which have thus been visited is no longer known.[1] Their guilt, incurred by the manner in which they dealt with the revelation of the Lord's glory which had been made to them, has its counterpart in their judgment: as they were exalted high, in the same proportion are they sunk low, according to the just measures of divine righteousness. Capernaum was intended to be exalted up to heaven, when the Lord of glory, who evermore was in heaven in His inward being, had taken His abode within her walls: on account of the great guilt of her unbelief, she has been plunged just as deep down into the abyss, even unto Hades.

It is quite manifest that in these words Jesus ascribes to His miracles the highest importance in relation to faith. They have the power to awaken men to repentance. Jesus, in the most distinct terms, declares that they can awaken even places such as Tyre, Sidon, and even Sodom were, to the new life. By speaking thus, He ascribes to them the most powerful efficacy; and it can only be by contradicting Him to His very face that we can represent His miracles as of no moment in relation to belief.

Such judgments, however, were not merely coming upon the places which refused to receive Him personally: they were to come also upon those who rejected Him in His disciples. For such persons also were being called, through the agency of His disciples, to a participation in His glory; and the measure of the judgment is in general determined according to the measure of the grace which is despised. This Christ expressed by the maxim, with the statement of which He despatched these seventy messengers, and in which a former maxim appears to us to be given in a modified form, in accordance with the gloomier character of this later time: 'Whosoever heareth you,

[1] See Robinson, ii. 400.

heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me.' (Compare this with Matt. x. 40.) It was the most painful experience that necessitated the Lord to speak thus. And the disciples could not fail to feel this as well. It was with this feeling that they behoved to do their work; thereby their ministry gained its true earnestness, its real consecration.

It is a remarkably beautiful trait of the divine power which dwelt in the mind of Jesus, that He was able so quickly to rise out of the most mournful states of feeling and soar aloft into the most blessed; or rather, to glorify the former into the latter. This power proceeded from the perfection of His divine consciousness, wherein He was enabled, in those very circumstances of distress in which He had at first contemplated and bewailed the corruption of man, forthwith to recognise and adore the sovereign working of God in the entire majesty of His wisdom and love. The history of His life is rich in such rebounds of spirit, and those of the most manifold character. In the present case, He had indeed already, in the judgments of God which He was announcing over those unbelieving cities, glorified the sovereign working of God as contrasted with the perverseness of men. But this is not all. There is, again, another form of those soaring flights which His spirit could take—namely this, that He is always glad to leave the standing-point of the righteousness which judges, and adopt instead that of the compassion which saves. One such instance—and it is one of the most elevated description—the Evangelist has exhibited to us here.

The solemn words which Jesus had spoken in reference to the cities of Galilee could not fail to call forth in the soul of His disciples a deep feeling of sadness. The aspect of sorrow which their features wore, seemed, we may suppose, to ask Him, Why is it that Thy work in Galilee must needs have so melancholy an issue? This would explain how Matthew can characterize the tranquillizing words which Jesus at any rate spoke about this time as an 'answer' of Jesus (*ἀποκριθείς*, etc.). But these words of Jesus the Evangelist Luke in part records in a different connection. According to him, Jesus spoke them when the Seventy returned from their mission. And certainly his account is in this passage very distinct. He introduces the

words in question (Matt. xi. 25–27; Luke x. 21–24) with the distinct intimation, 'At that hour,' while Matthew only says, more indefinitely, 'At that time.' As there is unquestionably great difficulty in supposing that Jesus spoke words so remarkably significant, and characterized by so much emotion, at two several times, one after another, and, what is yet more, so soon repeated also the same prayer, in just the same form, in the hearing of His disciples,[1] we seem compelled, in this case, to suppose that the more indefinite account of Matthew is to be explained by the more definite one of the other Evangelist. But, however, after the deduction of these words, which Luke transposes to a somewhat later occasion, there yet remains in Matthew, at this passage, a very remarkable and characteristic word of Jesus, which in its import seems to attach itself to His woe over the Galilean cities. This is the Gospel call of Jesus to the weary and heavy laden. Thus, on more than one occasion, He followed up the announcement of judgment with a gospel of His grace (Luke xxi. 28).

It could not fail (as has been said) to come heavily home to the heart of the disciples who were attending upon Jesus, when they heard the words which Jesus spoke relative to the heavy judgments which were to come upon the cities of Galilee. The city of Capernaum was to perish as utterly as of old the city of Sodom. The Sea of Galilee, so beautiful, so animated, so full of life, was through the judgments of God upon the cities on its shores to become desolate, and in its terrible forsakenness become like the Dead Sea. They in spirit saw their beloved home going up in flames behind them, while they were on the point of leaving it. The woe of the Lord over those beloved home-towns of theirs, which at first had saddened His own heart itself, re-echoed also in their heart like a terrifying peal of thunder. They felt grieved for their beloved home. And yet they neither felt disposed, nor were able to return; for they also were no longer at home or welcome where their Lord and Master had been so unbelievingly given up. They looked back therefore saddened and grieved, with mingled sentiments of love and sorrow. And if on the other side they would fain look forwards with the exhilaration of hope, they could not hide from them-

[1] This difficulty does not appear to us to be obviated by Stier's observations, iii. 481. Comp. also Neander on the passage.

selves the fact, that the Lord had again and again characterized the path of futurity on which they had entered as a very serious and formidable one.

The Lord, seeing them in this frame of mind, addressed to them, for their consolation, the words, 'Come unto Me, all ye who are wearied with toil, and heavy laden, and I will bring you to rest. Take My yoke upon you, and learn of Me, how meek and lowly (condescending) I am from the bottom of My heart. Thus shall ye find rest for your souls. For My yoke is soft, and My burden is light.'

Them who have wearied themselves out in their endeavour to elevate themselves and others to righteousness, and feel themselves burdened alike by their own guilt and that of others, so that at the end they no longer know what they can do,—these Jesus gathers to His heart. They shall find with Him the place of rest, of disburdening and refreshment. The way by which the wearied and heavy laden are to arrive at great rest, is not by throwing their own selves away in despair, or by throwing from them their burdens, but by yet taking a last journey, the journey to Him, and by their taking upon them yet one burden more in addition to all their other burdens—*His yoke.*

His choice of this expression was occasioned by the custom which the Israelites had, of regarding the law with its discipline as a yoke (see Acts xv. 10). The expression denotes that even the disciples of Jesus must not allow themselves to walk in self-will, but that with pure self-renunciation they must bow themselves to the yoke of His word and Spirit. But nevertheless they shall find that this yoke and discipline of His, and the burden of toil which is attached to it, have a peculiar character of their own. Continually more and more will they feel how easy His yoke is, how accordant with and agreeable to their innermost being. And thus shall the burden which their duty as disciples brings along with it, be also continually more and more light. Yes, they shall experience that His easy yoke blends and melts as it were into their being, making them free indeed; that His light burden becomes to them a pair of wings, which gradually will prove the highest lightener of their life, and will bear them aloft to their God.

Their chief object, however, will be to become acquainted with that fulness of meekness and lowliness of heart which

characterizes Him, and through the help of His Spirit to imbibe those same qualities themselves. Just before, He had uttered that woe upon the proud cities of Galilee. There was shown in that utterance a certain severity and elevation of spirit; but that severity and elevation they must not misunderstand, must not confound with hardness and pride; rather, they should discern the fundamental characteristic of His boundless love, as it branches off into that meekness and lowliness which belong to Him, in the circumstance that He so patiently suffers Himself to be despised, and that, through successive steps of continual rejection by all the world, He is going down to the lowest depth of humiliation in the cross. Let them only get to know and receive Him in this feature of His character; they will then gain His whole life. Before all things, they gain that rest of soul which descends immediately as the peace of God upon the meekness and holiness of every true disciple's heart.

The connection in which Matthew introduces this invitation of Jesus, would lead us, in the wearied and heavy laden whom He invites to Him, to view at the same time the babes to whom the heavenly Father reveals the things of His kingdom. This seeming contradiction is solved by the consideration of the character of those who are truly qualified to received the Gospel. Those who take life in earnest, will certainly, in their strivings after righteousness apart from Christ, toil and weary themselves unto death, and feel themselves ever more and more laden with distress and guilt. But then, as greybeards, who have already one foot in the grave, they will, in spite of the failure of their whole life, yet trust the prophecy of an eternal peace to be realized in their own heart and in the dealings of God towards them, and will take their stand before the mystery of their future, neither with that contempt of life which is the dictate of a spurious spirituality, nor with that despair of any good which is apt to be the result of long worldliness, but, like babes and children before the not-yet-opened chamber of their Christmas-tree, in all the freshness of early life and of youthful hope.

NOTES.

1. Respecting the objections which have been urged against the probability of the sending forth of the Seventy, cp. Ebrard,

322. In reference to this body viewed collectively, Ebrard observes, 'According to the narrative of the Gospels, these Seventy were chosen for a particular emergency, so that afterwards the association would naturally fall asunder again.' Rightly as this observation obviates the supposition that the Seventy must of necessity have maintained its continued existence as a particular order throughout the Gospel history, yet for all *that*, it cannot be denied that the Lord imparted to them even for aftertimes an especial call to the evangelistic ministry, which distinguished them, next after the apostles, above all other disciples. This surely is shown by the expression, *ἀνέδειξεν ὁ κύριος καὶ ἑτέρους*.

2. Sepp, in his above-cited work (vol. ii. p. 279), launches the notion, that under Chorazin no particular town is meant, but 'the mountain-district to the north and west of the Sea of Galilee, the woodlands, together with their pasturages, which belonged to the tribe of Naphtali.' In another passage, on the other hand (vol. iii. pp. 33 sqq.), he seems to regard Chorazin as a place which has now perished. According to Jerome, Chorazin belonged to the towns on the coast of the Sea of Gennesareth.

SECTION XXXI.

THE JOURNEY OF JESUS THROUGH THE BORDERS BETWEEN GALILEE AND SAMARIA TO PEREA.

(Luke xvii. 11-19.)

The Evangelist Luke introduces the narrative of Jesus healing ten lepers with the words: 'And it came to pass, that as Jesus journeyed towards Jerusalem, He went through the midst of Samaria and Galilee.'

This notice some most recently have wished to treat as a confused statement in reference to the journey of Jesus,[1] although Wetstein had already made its meaning perfectly clear.

According to Wetstein's view, Jesus coming from the north

[1] Strauss, ii. 261 (Bruno Bauer, *Kritik* 3, 35).

(from Galilee) did not go straight through Samaria southwards, but when He came to the border between Samaria and Galilee, turned eastward, and, having Samaria on His right and Galilee on His left, went, very probably at Scythopolis where there was a bridge, over the Jordan, and so came to Perea.[1]

The certainty of this view has been perplexed by the supposition (made with reference to Luke x. 38), that Jesus had just come from Bethany, on which account (it has been added) Samaria is named before Galilee. But the mention of Samaria before Galilee is very well explained by the consideration, that Jesus had just before already entered upon the country of Samaria, and had in reality now taken leave of Galilee. Next, objections have been made to Wetstein's interpretation of the passage in question on grammatical grounds.[2] But we have to consider that the passage does not speak of the midst of the land of Samaria and of the land of Galilee, but of the midst of Samaria and Galilee, *i.e.*, of the border separating these two countries. We conclude, therefore, that Jesus was journeying between Galilee and Samaria, in the direction of Perea.

We have already become apprised of the circumstance which occasioned this change in His route.

On this journey, Jesus was approaching some town when He was met by ten lepers. In obedience to the prescription of the law, they timidly kept at a distance. They indeed had heard of Him, and were in hopes that He might bring them relief; but yet they did not dare to approach near to Him. All the more, however, did they strain their voices, which their disease had probably had the usual effect of rendering hoarse and rough, to call out to Him. Ten helpless men, calling out from a distance to their Deliverer passing by, with voice at once strained in its utterance and dull in its tones, gives us much the same impression as when a sinking vessel endeavours to make itself

[1] Comp. Kuinöl, *Comment. in loc.*; Schleiermacher, *Lukas*, p. 214.

[2] [Krebs (*Observ. in N. T. e Josepho*, p. 129) says, 'adjectæ voces διὰ μέσου indicant, ea verba necessario esse intelligenda ita, ut *Christum per medios fines Samariæ et Galilææ transiisse* dicamus;' but the reasons he adduces are unsatisfactory. Alford's remark may be considered conclusive: 'From the circumstance that these lepers were a mixed company of Jews and Samaritans, διὰ μ. Σ. κ. Γ. probably means "*between* Samaria and Galilee," on the frontiers of both.' So the Greek commentator in Cramer's *Catena* ii. 129. Comp. the concluding sentence of this section.—Ed.]

heard by a passing ship, by firing signals of distress the sound of which is almost smothered by the storm.

The Lord heard their cry of distress, 'Jesus, Master, have mercy upon us!' He looked up; and as soon as He saw them, He called out to them, 'Go and show yourselves to the priest!'

Hardly ever before had He spoken the word of succour so quickly and so grandly. In the import of His word was this: Ye are already healed; go and have your cleanness officially confirmed. With one single word spoken from a distance He healed all the ten.

No doubt the healing was connected with the strict condition, that the mighty word of power should be understood, embraced, and believed by them, and that they should immediately follow out the direction which had been given them. They really did believe. In fact, it was made easy to them by the miraculous power of Jesus' word. It seemed to fasten upon them, like some irresistible word of command uttered by a commander-in-chief: they turned round like one man and moved away. The strong sympathy of misery and of faith in which they stood to one another, became the psychical medium by which the word of Christ wrought their cure. Soon they were able to observe that the healing had set in.

And, not long after, one of those that were healed was seen to turn back. Whilst yet afar off he was heard, with loud voice, rejoicing and praising God. He came up with haste, threw himself at Jesus' feet, and thanked Him. The Evangelist adds, 'and he was a Samaritan.' But Jesus spoke: 'Were not ten of them cleansed? But where are the nine? Have not any been found to turn back to give God the glory but only this alien?' It was a conspicuous example, showing that true piety and the sentiment of thankfulness—the rarest of all the virtues—are not confined to the community of outward orthodoxy. Among ten healed there was found only one with whom the cure had brought out the full work of the Spirit, issuing in the new life and manifested by a blessed self-devotion to God and gratitude towards Jesus; and that one behoved to be just a Samaritan. In a few simple words Jesus brought out the circumstance into prominent view; but the interpretation He left to the heart of His disciples. Having done this, He dismissed

the healed man with the blessing of the believing. Arise, and go thy way: thy faith hath made thee whole!'

We see here how misery can form a community out of individuals else wide separated from each other. The Galilean Jews had willingly admitted into their circle a Samaritan. With the return of happier days the union seemed to fall apart. The going to the priests, from which those nine did not again come back, had not for its object that solemn verdict of cleanness, which was connected with certain prescribed sacrifices and therefore took place at the temple (Lev. xiv. 9 seqq.): rather it related to that first official declaration of cleanness by which the restored were again admitted into the theocratic community (Ibid. 1–8). This declaration was in all probability made by the nearest priests wherever the persons concerned were found. And as this transaction concerned more especially the civil aspect of a man's life, it would seem conceivable that the Samaritan could very well have presented himself before the same priests as the Jews did; although, again, there is also no difficulty in supposing that he presented himself to a Samaritan priest in some place near his own Samaritan home. But that he actually accomplished the errand on which Jesus had sent him, this we surely are bound to believe; for the punctual fulfilment of the prescription was an important ingredient in the fidelity of that faith of his which was the condition of his restoration; and, further, he could not have regarded himself as one confessedly restored, he could not exult in the full assurance of joy, as long as his cleanness lacked its official certification.[1] It is not stated that the remaining nine were all Galilean Jews; yet the tone of the narrative makes it probable that they were. At any rate, the most part were surely of that description. This circumstance gives the incident a very solemn character: it throws a very unfavourable light not only upon these nine who were healed, but also upon the associations to which

[1] This does not appear to have been sufficiently considered by Stier, who (iv. 266) set himself to combat the view that the Samaritan showed himself to the priests. Adopting this view, we do not at all need to suppose that Jesus stood waiting before the town for his return. He very probably halted in that town; He at this time performed His journeying at a slow pace; and the thankful creature would have no difficulty in finding where He was.

they belonged, and upon the priests before whom they presented themselves. No note of acknowledgment or joyful thankfulness came from any of those circles, in which the wonderful healing of so great a number of men at once could not, however, fail to be seen and much talked of.[1] The cry of their distress Jesus had at once responded to with His voice of deliverance; but no echo of thanks responds to His word of mercy: they receive the help with dead silence, and go their way. This is a characteristic feature marking a people which is weighed down under the oppression of hierarchical fanaticism: they are very willing to accept any help or benefaction coming from those lovers of God and of men who have been branded with the charge of heresy; but those thus branded they thank no more. It is as if all these benefits were falling into a deep, silent grave.

We may observe, that the mixture of these lepers, consisting in part of Samaritans and in part of Galileans, shows that Jesus was at this time in a border district between the two countries.

SECTION XXXII.

THE RETURN OF THE SEVENTY. THE NARROW-HEARTED LAWYER AND THE GOOD SAMARITAN.

(Luke x. 17–37.)

The Evangelist Luke has given the account of the return of the Seventy, in immediate connection with his account of their sending forth. We therefore cannot be sure when or where they again joined Jesus. The probability is, that they did so in Perea, or even perhaps earlier, as He was crossing the Jordan. At all events, according to Matthew and Mark, Jesus seems to have made His appearance in Perea, attended at once by a large train of followers. This train, however, for the most part at least, consisted of crowds flocking after Him, on whom He was working miracles of healing.

[1] Stier adverts to the supposition broached in the Berlenburg Bible, that the priests had sought to keep back the restored lepers from returning to thank Jesus, and that this one only had withstood their opposition.

In respect to the result of the mission of these Seventy, we have a more particular account of it than in reference to the first mission of the twelve apostles. They came back with minds full of joy. Jesus had only in general imparted to them the gift of healing the sick; but they had made bold to undertake to deal also with those possessed with devils; and now in joyful excitement they were able to report, 'Lord, even the devils are subject to us in Thy name!' This, in their own private opinion, appeared the most important point of all.

The Lord allays their great excitement of mind in reference to the small cures of demoniacs which they had been able to accomplish, by beginning to tell them, which He does with profound calmness, of the great expulsion of demons which long before He had Himself achieved without any loud expressions of exultation on the occasion. Even now, however, He speaks of it in so mysterious a manner, that it hardly transpires what part He had Himself taken in the achievement, although it was just that great victory over the prince of darkness to which they owed the little successes which they were able to gain in contending against the rabble spirits of that kingdom. 'I saw Satan like lightning fall from heaven.' This mysterious word cannot be referred to any one particular vision accorded to Jesus; for the whole character of His life was marked by His having a continuous insight into the nature of things, which His eye evermore looked into as into a deep, before Him perfectly transparent and clear.[1] Neither can it refer to the antemundane punishment of Satan, his fall and expulsion from the angelic kingdom; for therewith Satan as the tempter of man was not yet stricken and overcome. Rather it relates to that victory of Christ which had completely unmasked him and, for what concerns spiritual relations, already stricken him. The spiritual crisis of Christ's victory over Satan is formed by the

[1] Neander, *Life of Christ* 336, observes: We find in the case of Christ no trace whatever of a contemplation which took the form of a vision; and the peculiar in-being of God in Him which distinguished Him from all those to whom momentary illuminations have been imparted,—that perfect oneness of the divine and human,—that uniform repose, clearness, and self-recollection of a spirit which bore in itself the original fountain of divine life,—this continuity of God-man-like consciousness in which we are not permitted to distinguish between clear and dark moments,—this seems to exclude the supposition of any such vision.

fact, that Christ withstood his temptation in the wilderness. When Satan approached Him, he had entered into the heaven of Christ's spiritual exaltation; into that sphere in which Christ's consciousness and spiritual objects without Him were influencing each other; into the circle of heavenly spirits. In order to tempt the first man, Satan had behoved to creep into paradise; for the first man was in paradise. But in order to tempt the Second Man, he had behoved to creep into heaven, and to assume the form of an angel in light; for the Second Man was in heaven (John iii. 13). He had appropriated the world's ideal of the Messiah, the world's noblest forms of heavenly things, and made the same a temptation of Christ.

But with Christ's word of rebuke, 'Get thee away from Me, Satan!' Satan had been cast forth from that heavenly sphere to which Christ and Christ's people belong. Like lightning had he fallen to the earth, towards the bottomless abyss, judged and annihilated in his highest power, in the enchantments of his sham ideality. And ever since, he continues only in his judged being as dragon of the earth, as prince of unmasked wickedness, and in the brood of spiritual snakes and scorpions. The lightning of snake-like light, at its fall to the earth, dissolved into dark gloomy snakes with lightning-like darting and with sinister gleam,[1] into scorpions which suddenly spring forward and slily wound, into a brood of evil, whose bites and stings are dangerous lightnings of death, and which finds the truest expression of its nature in the poisonous reptiles of the earth. And on this account, because Jesus has thus, in the great spiritual conflict, vanquished and judged the great demon, the disciples are enabled in the superior might of His name to overcome the lesser demons, as they in their prince are stricken with him. That Christ in this sense grounds their successes upon His work; that in the words, I saw Satan like lightning fall from heaven, He speaks of a victory which He had achieved; appears also from the continuation of His discourse: 'Behold, I give you power to trample upon serpents and scorpions, and upon all the might of the enemy; and nothing shall in any wise hurt you.'[2] In faith they shall have this world of Satan, with all its brood, as a conquered world beneath them, and tread down their old

[1] See Stier, iii. 491.

[2] Comp. Ps. xci. 13; Mark xvi. 18.

fears and terrors in the confidence that they shall do them no hurt. Therefore also it was not in these successful exorcisms that they should find the proper source of their joy. And that for two reasons. In the first place, because He Himself had with the archdemon conquered also the lesser demons; because they therefore were in danger of arrogating to themselves an honour which did not belong to them; and because as His disciples they already had this world of dark tricks and mischiefs subject and under their feet. And in the second place, because the joy on account of the trampling under of serpents and scorpions does not carry with it that substance of heavenly blessedness which men needs, and which is actually assigned to the disciple. This real blessing is rather found in knowing himself to have been drawn up into the kingdom of love, in knowing himself in the eternal faithfulness of God eternally beloved, rescued, and reconciled. To this source of joy which properly belongs to the Christian, the realization of which does not excite, but calms—does not puff up, but humbles and sanctifies—does not intoxicate and imperil, but gives sobriety and safety,—to this Christ points the attention of His excited disciples by adding: 'Howbeit in this rejoice not, that the devils are subject unto you; but rather rejoice because your names are written in heaven.'[1] Before all things they are inscribed upon the hand of God, upon the memory of Christ; but they are inscribed also upon the fellowship and love of all good spirits in all the realms of blessedness. And this heavenly friendship of God and of all good spirits behoves to be their proper blessedness, and not their triumph over the unblest spirits of the pit. The excitement of this latter triumph might perhaps gradually make themselves again unblest; whilst it is the peace which belongs to this fellowship of love which establishes their victory over the brood of darkness, and makes it everlasting.

Although Jesus found cause for warning the Seventy against self-exaltation and false self-bewilderment in estimating their relations to demons, yet in the exultation with which they returned for the victories which they had achieved, He Himself found a great occasion for joy. The freshness and simplicity of faith with which these weaker disciples had set themselves to work in their calling, and its noble results, opened to His fore-

[1] Cf. Exod. xxxii. 32, 33; Ps. lxix. 29; Heb. xii. 23, etc.

seeing eye a great vista in all those victories which His kingdom was destined to win, first in the hearts of the simple, the little, and the babes, and then through them in the world. The foresight of this gave Him an hour of festal rejoicing. 'His soul sprung aloft' (ἠγαλλιάσατο), says the Evangelist. It might be heard in His prayer, how richly these new exhilarating experiences comforted Him for those sorrowful ones which He had at last had in Galilee; and this reference, as we learn from the intimation of Matthew which has been mentioned, got to be so important in the eyes of the disciples, that they regarded the words which their Master now uttered as an answer to all the questionings raised by the sorrow which in the closing period of His ministry had stirred their hearts. 'I hail it with acceptance and praise to Thee, Father, Lord of heaven and earth, that Thou hast hid these things' (the word and power of the Gospel) 'from the wise and understanding, and hast revealed them to babes. Even so, Father; for so it seemed good before Thee.'—What presents itself to the spirit of the Father as well-pleasing, that Christ will also proclaim as well-pleasing to His own heart; even though it infer the deepest sufferings for Him. It is, however, thoroughly clear to Him why the Father so disposes things. First, He is speaking of men who are wise and understanding apart from Him, to His face, and in opposition to Him: and therewith is their wisdom judged; for them the Father has veiled the divine wisdom of Christ with the appearance of folly. Next, He is speaking of babes, who feel and comfort themselves as such in the presence of the riches of Christ's grace and truth: to them the Father has manifested the meaning of the lofty mysteries which belong to His heaven as intelligible truths which the understanding of children can make their own.

Thus the kingdom of the fellow-heirs of Christ forms itself out of babes who receive illumination in the mystery of the highest life: the kingdom of His adversaries, out of the wise and understanding,—those learned in the Scriptures, and enlightened spirits, who in all Christ's thoughts relative to His kingdom find nothing but darkness. But nevertheless, let it not be fancied that He has had given to Him only the government over one part of mankind. 'All things,' He says distinctly, 'are given to Me by My Father.' His authority and power, therefore, extend over all the world.

But yet this power of His is as profoundly mysterious and noiseless as His being is. No man knows it; for 'no man knows who the Son is, but only the Father.' The Father alone is quite acquainted with the Son, with that most wondrous mystery of life in which the whole world is made and included. But yet many believe that they know the Father well, who misunderstand, yea reject, the Son. Therefore He goes on: 'No man knows who the Father is, but only the Son, and he to whom the Son will reveal it.'

Only through the Father can we be acquainted with the being of the Son; a truth which they would do well to consider, who slight the revelations of the Father, the notices which the Father gives, in creation, in the fortunes of the world, and the world's life, and especially in the world's inward being. And only through the revelations of the Son can we become acquainted with the Father; a truth which they especially should take to heart, who think they can come to know the Father without this revelation through the Son, through the life and word of Christ, through the Spirit and Church of Christ.

This glorification of the Father through the Son, and of the Son through the Father, was, above all things, now being imparted to the circle of disciples who surrounded Jesus. Therefore He addressed His word to them in especial, and proceeded to invite them to take part in His joy, by pronouncing His blessing upon them: 'Happy are the eyes which see the things which ye see; for I say unto you, many prophets and kings would have been glad to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them.'

Amid this benediction did the Seventy return into the circle of the nascent Church which now surrounded the Lord. This Church was probably around Him when He went up to the feast of Dedication, which was now near. Subsequently many of them may have returned again into Galilee. But at His last entry into Jerusalem they no doubt are again near Him; and after His resurrection we find its members forming a distinct association (Acts i. 15).

It seemed to the disciples very strange (*καὶ ἰδού*), that a lawyer, a divine learned in the Scriptures, should stupidly and boldly make use of the occasion furnished by Christ's discourse

with His disciples, to ask the Master with a sinister purpose, 'What he must do to inherit eternal life?' He put the query to the Lord for the purpose of tempting Him: so little was he affected by the tokens of eternal life which were before his eyes. Jesus referred him to the law. As the other stood upon the footing of the law, his query must be solved out of the law. Jesus therefore required him to state what direction he considered himself to find on the subject in the law. This no doubt was His meaning in the question, 'What is written in the law? How readest thou?' In the application of holy Scripture, the matter hangs upon both of these points, if we will fain turn it to account as a directory of salvation. The first question is always, *What* is written? The second, *How* is it read? The divine knew how to answer at once. He knew how to state the main substance of the law quite rightly, as it indeed stood written upon his phylacteries: Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy mind;[1] and thy neighbour as thyself.[2]

Jesus admits that the lawyer has stated the right way of attaining eternal life, and proposes to dismiss him with the word, 'This do, and thou shalt live.'

This word is in all simplicity a true one. The fundamental notion of eternal life consists in love: the perfection of love in loving God above all, and your neighbour as yourself. It must therefore come to this, that a man fulfil this law. And this law stands over against him as a law of imperative requirement, just because in his sinfulness he cannot fulfil it. He must *mean to do it*—must be in all earnest with this law, even unto death; and then on the way of the law he comes to the Gospel, wherein that doing of it which he strives after is bestowed upon

[1] Deut. vi. 5. This passage used to be on the phylacteries. Kuinöl conjectures that Jesus pointed with His finger to the phylactery. On the addition, *with all thy mind*, see Stier, iii. 179.

[2] Lev. xix. 18. De Wette thinks that this passage points to an arbitrary collocation of thoughts precisely as it stands in Matt. xxii. 39; and that therefore it seems not an untenable supposition, that the account in Matthew lies at the bottom of the one now before us. It is, however, not to be overlooked, that all that Christ proceeds to say relative to our neighbour rests upon this second citation. This fact is decisive as showing that the passage before us is independent of that similar one in Matthew.

him in the deed of Christ; while the Gospel again forthwith brings him into the life of this law. But this *doing* was with this particular questioner no real concern. And because it was not, therefore he thought himself already clear in respect to the doing of this law, and that there was an unfounded supposition concerning him at the bottom of Jesus' exhortation, 'This do!' It was no doubt in this sense that he wished to justify himself, and therefore put the further question, 'And who is my neighbour?' It was not, we imagine, that he wished to excuse his previous question,[1] but to give Jesus to understand that he did not at all conceive of himself as requiring exhortations from Him as not being yet righteous, but only wished to enter upon a theological discussion with Him as to the notion of one's *neighbour*. Therewith he also especially gave to understand, that most particularly with the command that we should love God above all, he had long since been on perfectly clear ground. The second question brought out clearly enough what the man would be at. He meant unreservedly to start the inquiry, whether the law of loving our neighbour was to be applied to all men. His manner of expressing himself indicated that pharisaical interpretation of the command which Jesus had already rejected in the Sermon on the Mount (Matt. vi. 43). As we just now are on the border-land between Galilee and Samaria, and as the disciples were only now returned from Samaria, we may perhaps conjecture, that the lawyer meant to call the Lord to account on account of this friendly intercourse with Samaritans. Jesus had pronounced the disciples as blessed in having, among other things, seen also in Samaria the wonders of the kingdom of heaven. That might shock his feelings, and probably there lay at the bottom of his first question the thought, Surely that cannot possibly be the way to eternal life, to show love to the Samaritans! Jesus understood his thought afar off, and addressed Himself to deal directly with it. He took up the meaning of his words (ὑπολαβών) in telling him the parable of the good Samaritan.

As Christ had just now been some time on the borders of Samaria, and had the opportunity of receiving various information relative to the life of its inhabitants, it is very possible that about this time He may have heard of an occurrence of the

[1] As De Wette supposes.

kind which He described. In that case His communication would be history and parable both at once.

The lawyer seems to find a difficulty in Jews showing mercy to Samaritans: therefore Jesus brings a Samaritan before his eyes who shows mercy to a Jew. He thus comes to the aid of his understanding, weakened as it was by confessional bigotry, by exhibiting the right knowledge of the true conception of one's neighbour and love to one's neighbour, as the Samaritan's conduct illustrated it; and then leaves him to judge which was the real neighbour of the Jew who had fallen among robbers—the Jewish priest, the Jewish Levite, or the Samaritan. The lawyer sees himself constrained by the power of truth to place the third in the rank of neighbour to the suffering Jew: nevertheless he guards against naming him simply as the Samaritan, but prefers the circumlocution, 'He who showed mercy to him.' Upon this Christ at once dismisses him with the reprimand, 'Go and do thou likewise.'

SECTION XXXIII.

JESUS' FIRST ABODE IN PEREA, AND HIS MINISTRY THERE.

(Matt. xix. 1, 2; Mark x. 1; Luke xvii. 20–xviii. 14.)

Of the ministry of Jesus in Perea on the two occasions on which He abode there, the Evangelists have not related many particulars. We learn, however, in several ways, that He met with great acceptance in the district. Of His first residence there we are told (Matt. xix. 2), that 'great multitudes followed Him,' and that 'He healed them' (their sick). Of the second it is recorded, that many resorted to Him and believed on Him (John x. 40–42).

As we are led by the Evangelists to assume a twofold residence of Jesus in Perea, the question arises, whether it can be at all made out, how the Evangelists' communications respecting His whole ministry there stand related to His twofold stay in the country, and whether there is any possibility of distinguishing between facts of the first and of the second

abode there. The problem is a difficult one; and perhaps we do not at once arrive at very certain results. Yet a fair degree of probability may perhaps be got at, in determining how to adjust the materials before us.

It is not likely that Jesus stayed very long in Perea at His first visit to that country. The taking leave of Galilee, and the protracted journeying through the borders of Galilee and Samaria, would consume a considerable portion of the time between the feast of Tabernacles and the feast of Dedication. On the other hand, His second stay in Perea appears to have been not only the longer, but also the more full of action. That was a time when He had occasion to let His friends, the sisters at Bethany, wait still two days after they had summoned Him to the sick-bed of Lazarus. If we would fain form some definite conception of the pressing business which then kept Him in Perea, there presently present themselves to our minds those sundry engagements by which He was once detained in that country; when His path was impeded by opponents who tempted Him, by friends who did Him homage, by women who brought Him their children to be blessed, and by adherents who flocked to His presence and prayed Him for guidance to eternal life.

Such occurrences seem to lead us to the closing or culminating point of Jesus' activity in Perea rather than to its commencement. Now, however, there come into especial consideration sundry notices of time, of a general character certainly, which are given by the Evangelists. Mark tells that the rich young man came to Jesus on His 'going forth thence upon the way' (ἐκπορευομένου αὐτοῦ εἰς ὁδόν). Yet more distinct is the notice with which Matthew introduces the same narrative, when he says that the occurrence took place when Jesus 'was departed thence' (ἐπορεύθη ἐκεῖθεν). Now, surely it is not to be supposed that the Evangelists would thus speak of Jesus' last departure but one from Perea, especially as He surely did not leave Perea the first time with the thought that He never should return thither.

Consequently, in the first place, the story of the rich young man would fall into the second abode in Perea: but then also, the blessing the children; for Matthew relates, that after Jesus had laid His hands upon them, He departed thence. This agrees completely with the feelings which are naturally

awakened between highly venerated teachers and their disciples, both men and women, on the occasion of a last farewell. Next, Matthew has linked this occurrence with an earlier one—the discussion which Jesus had with the Pharisees respecting divorce—in such a manner that thereby this also is brought into the second residence in the country. It would follow from all this, that there are not many accounts left to be referred to the first abode there.

As Jesus was journeying through Perea with so numerous a body of enthusiastic disciples in His train, with the view of soon going up to the feast of Dedication, it might very well come to pass, in the case of individuals among His opponents, who set themselves against Him not so much on account of His claims to be the Messiah as of His antichiliastic and spiritual tone, that there would arise in their minds all manner of thoughts; and so we can easily understand how some Pharisees might feel led to ask Him when the kingdom of God should come. The question does not of itself indicate mockery; and the answer which Jesus gave leads us to infer rather seriousness on the part of those who were thus questioning Him. But that the inquiry was designed in part to tempt Him, may likewise be inferred from that reply. He declared to them, 'The kingdom of God comes not amid a superstitious gazing for outward signs;[1] neither shall they call out' (as bird-gazers might do), 'See here! See there! for see!' (I say to you *See!* without pointing in this direction or that) 'the kingdom of God is present, deep in the innermost of your being' (of your common being as a people, and of your individual being).[2]

[1] μετὰ παρατηρήσεως. The word marks an eager expectant observing, such as is found when people will fain see in some phenomenon a sign. It is therefore especially applied to astrological heaven-gazing and to the bird-gazing of augury. We may believe that Jesus has, with a particular purpose of sharp rebuke, employed an expression which should characterize that heathenish looking out of the Pharisees after a merely external sign which should be an omen of the kingdom of heaven. We might render it freely thus: The kingdom of God presents itself to no heathenish heaven-gazer or bird-gazer.

[2] Stier no doubt has grounds for his assertion (iv. 278), that the word ἐντὸς ὑμῶν ἐστι expresses here more than one relation. In the first place, according to his view, it expresses the fact, that Christ had already appeared in their midst, answering to John the Baptist's μέσος ὑμῶν ἕστηκεν, and to our Lord's ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστι. Next, it has the sense that

After our Lord had thus again pointed these questioners back to the way of inward religion, because it was only in the mutual working upon each other of their own innermost subjective being with the innermost centre of their common being (*i.e.*, with Him personally) that they could arrive at the discovery of the kingdom of God, His mind adverted to the consideration, how little these words of His would be heeded by the majority of Jews and of Christians.

The solemn days of the future present themselves before His soul. He sees in spirit fanatical Jews rising up, and hears them proclaiming aloud their false messiahs with the words, See here is the kingdom of God! Fanatics rise up in His Church, pointing to their particular churches, confessions, ordinances, systems, sects, and conventicles, with the loud cry, Here, Here, is the kingdom of God! All is confusion, and the hurly-burly cry rises from every side, See here! See there! But throughout

the kingdom, as coming, as come, as recognised, does in no way whatever consist in anything external as such. Even the person of Jesus was present *for the questioners* only if it showed itself *in them.*' Thirdly, according to the same author (agreeing herein with Olshausen), 'the most secret, the most heart-touching, the most friendlike point of the answer,' is that Jesus means to direct them to seek the kingdom of God in the deep of their inward being. If all this is really contained in the expression which Jesus makes use of, this threefold sense must, in conformity with the simplicity of language, be contained in some one simple thought. And this ground-idea of the expression lies in the position which Stier lays down as the second. The kingdom of God, Jesus means, is an affair of inward, not of outward relations,—a god-man-like phenomenon of the heart, not a phenomenon of the air found without a man: it comes up out of the deeps of your spiritual life, while ye are expecting that, like a flying thing, it shall break forth into view out of the skies amid outward signs of good omen. This, then, is the ground-thought: it has its seat in the inward part of your being. But therein the two branching ideas are also conveyed: in its positive power it is for you present in Him who forms the mysterious centre-point of your common life; in its negative power, in the susceptibility which ye must again rouse into being in the depths of your own bosom. By this assertion of the inward character of the kingdom of God it is not denied, that it was to become external, that it was to come forth into phenomenal manifestation; but this manifestation is only so far the kingdom of God as it is borne and filled up by the inward essence of that kingdom. Therefore it only comes late, at the end of the world. And if, meanwhile, men will every now and then be calling out, See, here, or See, there, is the kingdom of God! under the notion that they have found it in its complete form, then this is illusion. This last thought Stier has strikingly pointed out, iv. 277.

He discerns in this hurrying and driving, the curse of fixing the mind on outward things, the remains of the old heathenish (παρατήρησις) gazing for signs in the air.[1] At the same time He foresees how exceedingly, amid the tormenting insolences of these fanatics ever announcing a sham manifestation, His genuine disciples would yearn after the real manifestation of their Lord. His sympathy with their longing He expressed in words of profound significance and force: 'The days will come when ye shall desire to see one of the days of the Son of man, and shall not see it.' And now over against these false heralds He will fain give them a strong and sure consciousness. He counsels them not to be led astray when they hear calls of See here! See there! when any form of church action is given out as the kingdom of heaven in its completeness. They shall not then go from their place, still less run after those signs and attach themselves to them. If only matters are rightly ordered in their own inner being, then in reference to what is external they need not be excited or anxious, as if the manifestation of the kingdom of God would pass by unobserved or shown in doubtful signs. He will at once give them a sign that He is there, if only they faithfully wait for Him,—a great sign! For His appearing, He now tells them, 'will be as the lightning which, flashing afar, lightens from one part under heaven to the other part under heaven' (from the old world over into the new).[2]

He added, however, that this future must be preceded by His hour of suffering: 'first must He suffer the sentence of rejection on the part of this generation,' before He shall appear as the great lightning of heaven, and light up the world with the flames of judgment.

The continuation of Jesus' discourse which Luke makes to follow here, contains particulars which seem more in place in

[1] [Schleusner (*Lexicon*, s. v.) says that this word is used by metonymy for that which attracts observation, 'quod specie sua externa oculos in se dirigit, splendor, pompa.'—ED.]

[2] Stier makes the observation (iv. 284), that 'the expression ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανόν, supplying χώρα, is simply to be understood of the quarters of the heavens, as the parallel passage in Matt. shows.' This observation may rightly establish the literal sense of the expression against Grotius and Bengel; but this does not exclude its parabolic meaning. Under the two parts under heaven, between which this lightning speeds its way, we can very well understand the old and new world.

the connection in which Matthew adduces them in a later discourse (chap. xxiv.). We shall consider these passages there.

Yet to the declaration of Jesus, that His appearing hereafter will be like a great flash of lightning, the announcement appears to link itself very closely, that it shall then be with the world as it was in the days of Sodom. The Lord delineates the life of the inhabitants of Sodom. 'They ate, they drank, they bought, they sold, they planted and builded' (and therein consisted their whole life). 'But on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. And just so' (He said) 'it shall be when the Son of man shall be revealed.' The lightning of His appearing will go forth over a scene of deep disorder and demoralization, over a race which for the most part shall be hopelessly sunk in a fleshly life, and will light up the sins of this corrupted race with its fearful illumination. But it will not merely throw over them a revealing illumination; it will come down as a flame of judgment and destroy the old state of the world. Christ's return will usher in the judgment of the world.

And now in the distinctest manner He lays down the maxims by which they should regulate their behaviour till that day shall come. They must evermore in their inward feelings detach themselves from the world, so as to be able to forsake everything in that moment when the judgment and the accompanying separation of men shall come. They shall then behove no more to reflect what they have to do, not turn back, not waver between Him and the world; but rather remember how it befell Lot's wife when she wavered. Well could Christ at this place once more repeat the watchword, which then shall in the highest degree hold good, 'Whosoever shall seek to save his life shall lose it; but whosoever shall lose it, sh .ll make it anew.'

How sternly the separation shall then cut through all the old relationships of the world, the Lord states in several instances. 'In that night' (of blindness of heart and of judgment) which has come on at the close of the world's evening, 'two shall be lying in one bed:[1] the one shall be taken, the other left.' And

[1] *I.e.*, not exactly—they shall at that moment be in bed, that is, it will be at night-time; but, they shall be bed-fellows. If with Stier we refer this notice to marriage, the passage would be a proof that mixed marriages in the strictest sense will last to the end of the world.

so 'two women shall be grinding at one mill,' be turning one millstone: they shall in like manner be parted.[1] Disciples must be prepared for that separation; they must in their feelings anticipate it: that is the first maxim. The second goes along with the first. They must not essay before that day, precipitately and without need, to cause outward separations; they must never dream that they are able in their own strength to produce such a separation that the pure kingdom of heaven shall be manifested thereby. Rather, they must leave as they are, mixed family-relationships, mixed companionships (in particular, also mixed marriages), mixed partnerships in business, mixed relations of service;—with the proviso, that believers must always faithfully preserve their inner life, and treat all fleeting relationships as fleeting.

At these words of Jesus, the disciples, alarmed, broke out with the question, 'Where, Lord?' It might seem to them a dreadful thing that even the people of Israel behoved to be thus from house to house judged and divided. Jesus answered them distinctly: 'Where the carcase is, there shall the eagles be gathered together.' Where the bad is become ripe, there judgment will not be lacking: according to this law is judgment now being held upon nations and individuals; to be held hereafter upon all the earth.

As the Lord was uttering these solemn predictions relative to that last time, in which the human race should in the main be sunk into a hopeless state of fleshliness and obduracy, there presently arose before His soul also the image of His Church amid those circumstances of affliction and distress in which she should then be placed. She presented to Him the image of an oppressed and grieving widow, who has to suffer incessant wrongs from a mighty adversary, and who for a long time seems to get no hearing from the judge to whom she has recourse; but nevertheless at last, by her persevering, importunate entreaty, forces her way through and gains her rights. This led Him, to the unspeakable consolation of His disciples and His Church, to deliver the parable of the unjust judge. By that parable His Church, which is His bride, is intended to fortify herself in the days in which she shall appear to herself in the light of a helpless widow driven by an overweening, apos-

[1] The addition, *two shall be in the field, etc.*, is not strongly authenticated.

tate generation to the last straits, and when in her dejection of mind she will be apt to feel as if God would not avenge her cause. The poor woman is to know that Christ has already completely entered into her feelings, and that He has promised to her persevering prayer sure and certain help. The elect, whose innermost being—their longings, and prayers, and endeavours—during this whole interval of sham appearings, and of the grievous veiling of the glory of their Lord and their own inner world, is crying day and night unto God that the manifestation of His honour may appear, are to know that their Lord, in His own deep-searching sympathy and in the clear light of the Spirit of God, has already thought of their prayer, and that He has promised them a hearing such as shall in its greatness seem even to their faith itself to be beyond belief. (See above, vol. ii. p. 214.)

Even in Perea had the Lord again to encounter expressions of that pharisaical spirit which took exception at the quality of His Church, namely, at there being found in His train many converted publicans and sinners. We may even perhaps conjecture, that a sentiment of this kind had been stirring in the minds of individuals belonging to His train itself, when we hear the Evangelist tell of 'certain who trusted in themselves that they were righteous, and despised—*the rest*.' But, at any rate, these self-righteous persons did not belong to the central part of His Church. Jesus delivered to them the parable of the publican and the Pharisee. In the delineation of their both going up to the temple to pray, we see completely mirrored the relation in which the humble ones of Jesus' band of disciples stood to their pharisaical despisers. Both sections are about to go up to Jerusalem to the feast, and will therefore stand praying side by side in the temple. Jesus concluded His parable with a maxim which might very well often recur: 'For every one who exalteth himself shall be abased, and he that humbleth himself shall be exalted.'

NOTE.

Schleiermacher (*Luke*, p. 217), with good reason, insists that we cannot regard the eschatological discourse of Luke xvii. and the kindred discourse in Matthew xxiv. as merely different editions of any one discourse. In addition to this, he also has

good grounds for supposing that the one relation influenced the form of the other. But when he further tries to show that the discourse in Matthew is the less original of the two, we cannot agree with him. It will be shown further on, that the discourse on the last days in Matthew is an original one, remarkably well connected within itself. We find there particulars which clearly relate to the destruction of Jerusalem, and which are there more in place than here, *e.g.* ver. 31 (of Luke). It is possible that we have adopted here certain particulars which belong only to the later eschatological discourse. The point was, carefully to embrace in its unity all that is peculiar to Luke, evolved out of the ground-thought of the discourse which he reports.

SECTION XXXIV.

JESUS IN JERUSALEM AT THE FEAST OF DEDICATION.

(John x. 22–40.)

Of further incidents belonging to Jesus' journey to the feast the Evangelists afford us no information. John, however, transports us suddenly to Jerusalem in the very midst of the celebration of the Dedication festival; and discovers to us the Lord in the temple, in a situation in the highest degree deserving of our attention.

The Encænia[1] was a feast which was celebrated by the Jews

[1] τὰ ἐγκαίνια (τοῦ ἱεροῦ), חֲנֻכָּה; ἡμέραι ἐγκαινισμοῦ τοῦ θυσιαστηρίου, or τὰ φῶτα, Feast of Lights, on account of the illumination which formed a part of it. Cf. 1 Macc. iv.; 2 Macc. x.; Josephus, *Antiq.* xii. 7, 7. [Of this feast, Lightfoot, among other traditions, quotes the following:—'From the 25th Chisleu, there are eight days of the Encænia, in which time it is not lawful either to fast or weep. For when the Greeks entered the temple, they defiled all the oil that was there. But when the kingdom of the Asmoneans had conquered them, they could not find but one single vial of oil, that had been laid up under the seal of the chief priest; nor was there enough in it but to light for one day. There was a great miracle; for they lighted up the lamps from that oil for eight days together: so that, the year after, they instituted the space of eight days for the solemnizing that feast.' —Ed.]

with great magnificence, in remembrance of the re-dedication of the temple which Judas Maccabæus held, after that holy building had been freed from the idolatrous defilements to which it had been subjected under Antiochus Epiphanes. It began on the 25th day of Chisleu (on this year, according to Wieseler, 20th of December), and lasted eight days.

When John tells, that 'it was winter,' and that the Lord 'was walking in the temple, in Solomon's cloister,'[1] he surely does not mean thereby, merely to give us a general notice of the time of year at which this occurred. Probably he points to a winterly state of the weather as occasioning the Lord to betake Himself to the shelter of this cloister. It might very easily be a consequence of this, that the order of the train which at this time commonly surrounded Him seems to have been broken in upon. At all events, He saw Himself suddenly surrounded by Jews, who enclosed Him in a circle, cutting Him off from His own disciples.[2]

And now followed one of the most mysterious discussions, one of the most exciting scenes, which we meet with in the Gospel histories;—a point of the history which surely is in general not estimated in its full significance. The Jews press in upon the Lord with eager impetuosity, asking Him, 'How long dost Thou keep our minds in suspense? If Thou art the Christ, tell it out to us plainly.'

It is commonly assumed, that this challenge was only a question dictated by artifice, and was merely put for the purpose of forcing from the Lord a declaration that He was the Messiah, and through this means destroying Him. This view we cannot but regard as false, and to refer it, as we have done similar explanations which we have had to deal with before, to a decided misunderstanding of the circumstances and the states of feeling at that time found among the Jews.[3] Rather, we have,

[1] See Lücke, p. 429. This cloister had its name from the circumstance that, according to the Jewish tradition, it was a relic of Solomon's temple, left standing when the Babylonians destroyed the rest of the sacred edifice. The opposite side to this cloister, which was the στοὰ ἀνατολική, was formed by the στοὰ βασιλική on the south side, which was a work of Herod.

[2] ἐκύκλωσαν αὐτόν. See Baumgarten-Crusius *in loc.*

[3] Comp. Von Ammon, ii. p. 448. 'Very gladly would they have buried in oblivion all past differences, and supported Him to their utmost power, if only He had now without reserve or qualification named Himself

as we venture to think, already pointed out to the satisfaction of our readers the traces which evidence how gladly the Jews would have received Jesus, if He had chosen to set Himself forth, or even to resign Himself to them, as the Messiah of their conceptions.[1] Here the ruling powers of the Jews in Jerusalem seem to be making their last attempt to discover whether from this man, marked as in any case He seemed to be by characteristics of great power, there might not be gained another phase of character and turn of mind than He had hitherto presented. The meaning of the festival might perhaps have especially disposed their minds to do this. For hardly could they then celebrate an Encænia without sighing in their secret hearts, and murmuring to one another, Would that a new Judas Maccabæus [Hammerer] would arise, and hammer away upon the Romans, as that Hammerer drove the Syrians out of the country! And as often as they thought on the possibility even yet, that the mighty Jesus might undertake this part, their bitter distaste to the turn of His character could not fail for the moment to recede into the background. That this was the frame of mind in which they assailed Him appears also from the manner in which they expressed themselves, which shows how very much they suffered under the power which He exerted upon their minds, whilst yet they would not suffer their souls to be 'carried away' by Him, but rather wished to carry Him away in a direction of their own (ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις;). We further observe that for some while they accepted His answer, which they might at least have regarded as an affirmative declaration, without interrupting Him. It was only under His further explanation in what sense He allowed Himself to be their Christ, that their old exasperation broke out afresh.[2]

To such a categorical and distinct question put by the rulers of His people, Jesus could no longer refuse a distinct answer. He did not, however, reply in direct terms, I am the Christ! for that would have appeared as if He claimed to be the Christ

the politico-hierarchical Messiah which had been announced by the prophets, and was so earnestly hoped for by the people.'

[1] Cp. especially the history of the temptation.

[2] Cp. Acts xxii. 22.

in their sense of the term: He says instead, 'I told you already, and ye believe not.' Thereby He tells them that in reality He had long since set Himself forth as the Messiah, but as the Messiah in His sense, that is, in a sense in which they would not be willing to receive Him.

Nevertheless this declaration might have had the effect of calling forth on their part a very undesirable feeling of excitement, if He had then made a long pause. But He would not let it come to *that*, but forthwith proceeded more closely to define the meaning of His declaration. He gave them to understand that He should go on in the same course of thought and action as He had hitherto done. 'The works' (He said) 'which I do in My Father's name, these bear witness of Me; but yet ye believe not.' They believe not His words; they believe not His works: in a twofold manner does their unbelief display itself. Therefore He is constrained now to declare to them, in spite of that urgency of theirs which seemed so friendly, 'Ye are not of My sheep, as I said unto you.' This He had said to them some two months previously at the feast of Tabernacles, not only when He delivered the parable of the good Shepherd, but also when He declared to them that His voice made no impression upon them because they were not Abraham's children, but of their father the devil (John viii. 37–44). In effect, hereby must He know men for His sheep, that they do not seek by false appeals to entice Him to their false ways, but that they know His voice as their Shepherd, and as such acknowledge it and yield it obedience. Between Him and His sheep (He says) there exists the liveliest mutual relation from beginning to end. 'They hear My voice,' thus it runs first; then, 'and I know them:' further, 'they follow Me;' and answering thereto, 'I give unto them eternal life, and they shall never perish, and no man shall pluck them out of My hand.'

We might be disposed to ask, how Jesus could be led in the hearing of such false hearers to unfold these great promises belonging to His sheep. The explanation no doubt lies in the fact, that He is realizing the state of mind which is so strongly urging them to long after a political messiah.

They lived in perpetual anxiety for the continued existence of God's people, subject as it was to the Romans. This anxiety

expressed itself later in the Sanhedrim without disguise. It was feared, that if the people believed in Jesus, the country and people (John xi. 48–50) would fall completely under the power of the Romans; and therefore Caiaphas gave it as his opinion, that it was better that one man should perish than that the whole nation should perish. By this utterance he betrayed the existence of the sentiment above indicated, and that they feared that the very readiest way by which they could for ever lose their independence, was by surrendering themselves to the guidance of a messiah who would not be a messiah after their mind. They certainly afterwards gave themselves credit for betraying Jesus to the Romans on the ground of His saying that He was the Messiah; but the only real reason for their betraying Him was because He claimed to be the Messiah in a different sense from theirs. Let us now realize the anxious fear in which the Jews stood of the Roman power, and then the above-cited words of Jesus gain a more definite significance; especially the declaration, 'My sheep shall never perish, and no one shall pluck them out of My hand.'

This declaration of Jesus, which in its highest sense holds good for all men and all times, was, under the circumstances which led to its being made, susceptible of a twofold application according as it was received. In the first place, the Jews might find therein the assurance, that against the hand of the Romans they might trust themselves with the people in the hands of Jesus. If they would commit themselves to Him, He would bring them under the protection of His Father, and would guarantee to them eternal life and eternal security. But in case they persisted in distrusting Him, and even sought in a spirit of hostility to tear the people from Him, then they were to know that they would never succeed in alienating His real flock among the people, or in plucking them from Him.

And now He proves to them that He is able to vouchsafe to His flock such protection. 'My Father, who gave Me My sheep, is greater than all, and no one can pluck them out of My Father's hand. But I and the Father are one.' From His oneness with the Father follows the certainty that His sheep are as well sheltered in His hand as in the hand of His Father.

At this utterance of Jesus, 'I and the Father are one,' the patience of the bystanders gave way. For this is just the de-

cisive hindrance which prevented the representatives of a Judaism which had been stunted from its just development and thus become spurious, from recognising the spirit of that perfectly developed and transfigured Judaism which presented itself to them in the person of Christ. They are disposed to allow the existence only of those forms of spiritual approximation, in which Jehovah, as distinguished from man, comes near to His people through Moses and the prophets; and these they allow, only because they are transmitted to them in actual history: but they cannot admit of this fact of God *becoming one* with man, in the communication to him of the fulness of His eternal Spirit and life, as this is exhibited in the person of the God-man. For that puts an end to all hierarchy, ancient or modern; since a hierarchy finds its proper existence only in the legal and typical mediatorship, which obtains between a God who is above the world and man who is in the world. That Christ was speaking not merely of a oneness of will with the Father, but of a oneness of essential being, the theological mind may perceive from the mere consideration, that the being of God is not apart from His will, but moves in one and the same living energy with it, and that even on the part of man the being is lost in the will in proportion as the will assumes the control of the life.[1] In the case of Christ, we have before us a oneness of will with the Father which rests on just the very highest and most mysterious oneness of being possible. The meaning of His words is abundantly testified to by the excitement which they raised in His enemies.[2] Their fury drove them beside themselves to such a degree, that they forthwith took up stones for the purpose of exercising upon Him the summary justice of Zelotism by stoning Him. Christ, however, endeavoured to bring them back to their self-recollection, by addressing to them the sharp inquiry, 'Many good works have I shown you from My Father; for which of these works

[1] [Moses Stuart gives up this saying of our Lord's as proof of His unity of essence with the Father, and thinks it only means, 'I and My Father are united in counsel, design, and power' (*Letters on the Divinity of Christ*, p. 88). Bengel, however (after Euthymius as quoted by Alford), says, '*Unum*, non solum voluntatis consensu, sed unitate potentiæ, *adeoque* naturæ, nam Omnipotentia est attributum naturale. . . . Per *sumus* refutatur Sabellius: per *unum* Arius.'—ED.]

[2] ['Ecce Judæi intellexerunt quod non intelligunt Ariani.'—Augustin, *Tract. in Joan.* 49, 8.—ED.]

do ye stone Me?' The calmness of this word could not fail in some degree to arrest the arm of His enemies. Its import is designed to evidence the truth of His declaration, that He was one with the Father; namely, because His works had in their own character proved themselves to be purely operations of Heaven, proceeding from the Father. The urgent particularity of His question, again, is designed to rescue them from their blind frenzy, and to bring them to inquire after the grounds of their course of proceeding. The question lastly rebukes them: they are marked out by it as being enemies of God. They, on the other hand, now affirm, 'For a good work we stone thee not, but for blasphemy, because thou, being surely a man, makest thyself God.' But now again Jesus instantly shows them their error by means of the Old Testament. 'Is it not written[1] in *your*[2] law' (that is, in the law by which ye deem yourselves bound), 'I have said, Ye are gods? If he calleth them gods to whom the word of God came,—and the Scripture cannot be set aside,—how can ye say to Him whom the Father hath sanctified and sent into the word, Thou blasphemest, because I said, I am God's Son?' The word which gives the name of gods to the lowest judges and prophets in Israel, in the well-understood sense of their being bearers and executors of individual utterances of God, whether judicial or prophetic,—this, as a word of Scripture, they are constrained to hold inviolable; while in *His* case, who is essentially God's Consecrated One and God's Messenger, the Mediator of His perfected revelation, to whom the Father has Himself given consecration and office in its very most essential form,—in His case, they will count it for blasphemy that He calls Himself the Son of God. They are ready to rail at the first ground-word, which is to develop into the Scripture of the New Testament, as blasphemy, while they pretend to regard the Old Testament wholly as the word of God.—He then seeks yet

[1] Ps. lxxxii. 6. Comp. Exod. iv. 16, xxi. 6, xxii. 8.

[2] We may certainly with Schweizer (*Evang. d. Joh.*, p. 50) infer from this expression, that the Scripture did not to the Lord, who was speaking, reckon as externally imperative upon Himself. This appears also from the consideration, that He represents His life as the fulfilment of the Scriptures (of the Old Testament). Nothing, however, follows from this against the authority of the Scriptures in the Church; provided that we understand this authority to be qualified by the life of Christ, and as existing in harmony with the life of the Church.

further to gain them over by coming back again to the works of His ministry. He wishes them for a moment to look away altogether from Him personally. He makes them even then free to refuse Him their faith, if He does not appear authenticated by the Father. Let them fasten their eyes upon His works, and confess that they are works of the Father, miracles of the supremest power and mercy. But if they cannot but confess that, then let them see clearly that they are bound to give the Father the glory, bound to believe on the works which are from the Father, however much they may feel inclined to refuse faith to Him personally. If they do not choose to take the road which leads from faith in Him personally to the acknowledging of His operations, He yet is at liberty to demand this of them,—that they go the way leading from the recognition of His operations to faith in Him personally. It is in this sense, no doubt, that He summons them to 'believe His works, they that may know and believe that the Father is in Him.' Let them learn first to honour in His working the presence of the Father; let them first cease to go on ever more and more denying the deeds of the Father which in *His* works stand before their eyes, and thus denying the Father Himself; and then they shall also learn, in the centre of this radiant operation of the Father, to estimate *Him*, the Son in His personality,—learn to believe that He is in the Father, and the Father in Him. If they only come to know that, then they must needs become aware, to their horror, that in His word they are not assaulting some dark, doubtful thesis of the schools, but the richest demonstration of the presence and activity of the heavenly Father Himself.

This appeal of Jesus had completely unnerved their impulse to stone Him. Nevertheless they were not minded to give honour to the truth, nor yet to give up their design of now destroying Him. They therefore once more 'sought to apprehend Him' to bring Him before their courts. But it soon proved that the circle was broken which they had drawn around Him. He escaped from their hands. His day's work was not yet closed. He knew that the Father had yet appointed Him a while to work, particularly in Perea. In this consciousness He moved away through the very midst of their plots and lyings-in-wait in perfect security, and presently after returned to Perea.

NOTE.

Strauss (i. 681) asserts, that from ver. 25 Jesus, 'through the turning word that the unbelievers who were questioning Him do not belong to His sheep,' slips back again into the allegory of the Good Shepherd, which above had been done with and left, with in part a verbal repetition. He then goes on to observe, that this could not have taken place in the real life of Jesus, since Jesus had delivered that allegory three months previously, but that rather it was the writing Evangelist himself who was just now come from that allegory. Out of this is to be formed an indication that the discourses in John are 'pretty free' compositions. But the supposition is itself false on which this inference is grounded. Jesus does not *slip* back into an earlier discourse, but reverts to it with a distinct reminiscence of it. Under these circumstances He might very well cite a good piece of the allegory, without giving the 'Critic' occasion to regard it as a slipping back into the former discourse. He does not do this at all: He simply here makes use of the image that He is the Good Shepherd in a parabolic discourse, which, notwithstanding its resemblance in particular points to portions of His former discourse, has nevertheless, viewed as a whole, a thoroughly original character, and stands in complete connection with His present situation. We grant that the genuineness of the clause, *As I said unto you*, in ver. 26, is not made out. But, however, even in the case of our leaving it out, there is no room for talking about an inorganic slipping back into bits of a former discourse in an appeal which is so full of vital reference to present circumstances. Comp. Ebrard, p. 349.

SECTION XXXV.

LAST STAY OF JESUS IN PEREA.. THE DISCUSSION CONCERNING DIVORCE. THE CHILDREN. THE RICH YOUTH.

(Matt. xix. 3–xx. 16; Mark x. 2–32; Luke xviii. 15–30; John x. 40–42.)

The last season, in His earthly pilgrimage, in which the Lord had joy in His ministry, was assigned to Him in Perea. Here especially had John the Baptist prepared the way for Him; and it was now to be refreshingly shown how the spirit of that faithful servant of God, who in Perea had passed the festal time of his ministry, and in the same district had later closed his course,[1] still continued to operate with rich blessings to the neighbourhood. On Jesus' again making His public appearance there with the displays of His power, many flocked to Him, who were confirmed in their faith in Him by recollecting the utterances of John. 'John' (they said) 'did, it is true, no miracle; but all that he said of this man has proved truth.' It was only now that it became quite clear to them that the Baptist had, at least through the announcement of the Messiah, and through pointing them to Jesus, proved himself a prophet gifted with wonderful clearness of vision. They acknowledged how the life of John was being glorified by the life of Jesus, as on the other hand John's announcement of the Messiah was helping them forward to decided faith in Jesus. Perea became a land greatly blessed. As the destruction of Jerusalem drew near, it became the Christians' sanctuary. It is, however, to be remembered, that on this occasion Jesus did not go far into the country, but tarried in those very parts of it, on the Jordan, where John at the first had been baptizing.

But notwithstanding that the popular feeling was generally favourable to Him, Jesus had still even here to encounter hostile opposition. The Pharisees assumed a position of public antagonism, by asking His decision upon a moot question about divorce, which generally in the country of the Jews was a

[1] Concerning the castle of Machærus, in which John died, see Sepp, ii. p. 401.

dangerous one, but especially in Perea, in the dominions of Herod Antipas, who had put away his first wife and married one divorced from his brother Philip.

As early as in the Sermon on the Mount had the Lord rejected the loose and mistaken treatment of the law of divorce which prevailed in His days among the doctors of the Jewish law.[1] In this looseness, however, the Jewish schools were not all on the same level. The question related to the right interpretation of Deut. xxiv. 1, according to which it is allowed that the husband may separate from his wife, if she does not find favour in his eyes *on account of some disgust* (*Unlust*), as Luther has translated it, or, which would be better, on account of some mark of desecration, or of some uncleanness, unsanctity (*Unweih*),[2] which he finds in her. The school of Shammai explained this qualifying expression as meaning that the husband could only put away his wife on account of scandalous or unchaste words or things; while the school of Hillel ruled that he might send her away on account of any obnoxiousness,—Rabbi Akiba pushing this so far as to say, that he might dismiss her for no other reason than because he found another woman who pleased him better.[3] Stier observes very properly, that neither school interpreted the passage rightly.[4] He draws attention to the fact, that Shammai overlooked the more general enactment, that the husband might put away his wife if she no more found favour in his eyes (*i.e.*, if he was no longer disposed to love and keep her). When, on the other hand, he observes that Hillel was right exegetically, but that he again committed the grievous error of disregarding that proper aversion to such capricious divorces which would naturally flow from the whole spirit of the divine law, it surely ought to be considered, that

[1] See above, Part IV. sec. 12.

[2] עֶרְוַת דָּבָר. The meanings of this expression appear in different places to be very different (comp. Deut. xxiii. 15, xxiv. 1). The general notion, however, seems to be that of some stain which deprives the object of the ideal character or consecration which answers to its proper conception. Whatever robs the camp of God's people in the eyes of Jehovah, whatever robs the wife in the eyes of her husband, of the brightness of its or her ideality, is עֶרְוַת דָּבָר, a mark of prostitution or of desecration, a pollution. The word עֶרְוָה has of itself a kindred meaning tending in the same direction. Comp. Gen. ix. 22, xlii. 9, 12; Lev. xx. 11.

[3] See Sepp, iii. 111. [4] Sepp, ii. 302.

Hillel was as wrong in making the narrower enactment of the law (*on account of some unconsecratedness*) identical with the general one, as Shammai was in making the general permission identical with the closer limitation. Unquestionably in actual practice the result came to be this, that according to the law of Moses any man could divorce his wife for any occasion; for a feeling of decided disinclination could not fail generally to beget the required discovery of some unloveableness or 'unconsecratedness' on the part of the wife. Nevertheless Moses, in making the great concession which he did, had, however, hampered in some measure the proceeding: he had set a limitation which was designed continually to bring back the husband who was wishing for a divorce to the bar of his conscience, and to compel him to make it quite clear to his own mind, whether his subjective want of affection was also properly grounded in an objective 'unconsecratedness' on the part of his wife, and whether it was not rather the case that his own hardness of heart begat the want of affection, and that this last made him see in the wife a defect which was not really there. Thus it was provided, that the proper tendency of the Mosaic law of marriage should at bottom be such, as to conduct men from the Old Testament, not into the Talmud or into heathen licentiousness, but into the consecration of Christian principle. It may, however, be easily conceived, that at the time of Christ, when the morality of marriage had generally among civilised nations fallen into great decay,[1] the laxer view was beginning to gain the greatest scope even amongst the Jews. The Jews of that time were compelled by the customs which then prevailed to refrain from having many wives at once. But in this respect their forefathers seemed to have enjoyed what they might regard as enviable privileges: they therefore seemed desirous of indemnifying themselves by such a successive polygamy as resulted from accumulated divorces.

It was from this lax standing-point, then, which the school of Hillel advocated, that those Pharisees also started who now were tempting the Lord. They put the question thus: 'Is it lawful for a man to put away his wife for any cause' (at his own discretion)? This question was at any rate intended to bring Him to a solemn declaration of His views. Perhaps they

[1] See Sepp, iii. 109.

hoped, that in His lofty disregard of personal consequences, and His theocratic severity of feeling, He would speak some word which might prove ruinous to Him, as, before, the Baptist had brought ruin upon himself by the judgment which he had pronounced upon the illegal marriage of Herod. In any case, His decision might work Him mischief. If He declared Himself for the severer construction of the law of marriage, He might very likely compromise Himself with the frivolous populace: on the other hand, severer and more pious spirits would take umbrage at a laxer interpretation.

But the Lord was acquainted with another antithesis than that which was found between Shammai and Hillel, and which was only a proof how narrow and external were the principles on which the Jews, one and all, interpreted and misinterpreted the law. He brought forward the antithesis between the original, ideal law of marriage and the Mosaic law, and that, too, as it is found exhibited in the Old Testament itself. We have already seen, on various occasions, how He qualified the Mosaic legislation by the original laws of Monotheism. So also on the present occasion. Though the position which He took with His opponents was still in the Old Testament, the authority of which they acknowledged, yet how high above their heads was He now suddenly seen standing, when making His reference to the primal record of the institution of marriage in paradise! 'Have ye not read, that He who made them, made them from the beginning man and woman; and said, Therefore shall a man leave father and mother, and shall be joined to his wife, and the two shall be one flesh? They are then not two, but one flesh. What then God hath joined together, let not man put asunder.'

In these words Jesus set forth the original law of marriage —the rights of original, essential, ideal-real wedlock. The truth of marriage appears here in its origin, in its certainty, ideality, might, and indissolubleness. For what concerns the origin of it, man proceeds forth from God's hand a wedded being. God has formed him man and woman, in the antithesis and mutual integration of the male and female natures.[1] Of

[1] Stier (iii. 6) very properly draws attention to the circumstance, that we have in the text that He made them, not ἄνδρα καὶ γυναῖκα, but ἄρσεν καὶ θῆλυ. But that this statement has a yet greater importance in

the certainty and ideality of the first marriage there could be no doubt; for the first human beings were alone and solitary in the world, the one indispensable to the other—the one, therefore, entirely for the other. Therewith was also at once declared the might and indissolubleness of their marriage tie. But since it was out of this marriage that the human race proceeded, it follows that a predisposition and appointment to a similar ideal-real marriage was transmitted likewise to the human race. Therefore also, generally, the rights and might of wedlock stand forth prominently in the world's affairs, and especially in a man's leaving his father and mother to be joined to his wife. The drawing of sexual love has the right to do away with the outward family tie which unites a man to the house of his father and mother. But an union which has the power to dissolve these holy bonds of domestic unity must itself be indissoluble. This indissolubleness the Lord expresses in the strongest terms: 'What God hath joined together, let not man put asunder.'

In reference to the marriage of the first beginning of time, this inference held good with perfect certainty. The Pharisees were not able to deny the validity of those divine maxims of God's original law which Jesus had adduced. The fundamental principle, also, which Jesus added, was not to be overturned.

But it was yet to be inquired, whether He would wish to

relation to the idea of marriage than it has in relation to the mystery (say) that the man had 'at first the woman still in his being,' is not properly estimated by Stier, when (iii. 7) he asserts, in opposition to Olshausen, 'Corporeal fellowship is not only the foundation, but also the alone essential of marriage.' For at that rate in wedlock nothing more would be required than the presence of an ἀνήρ and a γυνή. Not exactly does 'fanaticism of love' attach to making the true bridal affection, which is a type of the relation of Christ to the Church, a *fundamental qualification* for *perfect* marriage. But that 'corporeal fellowship,' having the blessing of the Church and the sanction of the law, is in this world the criterion and law of marriage, surely Olshausen had no intention of denying, when he required the union of the whole human being, and therefore required the ἄρσεν καὶ θῆλυ; although he certainly expresses himself wrongly when he says, that where oneness of spirit is wanting, the external union is only in appearance: he has not sufficiently considered the reflex operation of what is corporeal and of the outward arrangements of life upon the psychical, nor the sanctity of law.

have this principle applied to marriage as it actually was, in all cases; whether He meant to say, that in every case of wedlock, as it actually subsisted, the parties were also inwardly and without qualification joined together by God, and that any sundering of them by men, though done in course of law, was null and void, and therefore done in opposition to the law of God. This is the sense they put upon His words. They, however, mean absolutely to deny what, according to this supposition, He has affirmed, betaking themselves again to the more definite marriage-law given by Moses. In alleging this law, they are guilty of a wrong citation, which betrays either confusedness of thought or else sophistical craft on their part. 'Why then' (they ask) 'did Moses command to give a writ of divorcement, and to put her away?' But whatever confusion of thought their position betrayed or was designed to produce, the Lord it could not confuse.

He found Himself now called to explain to them the relation of the Mosaic law of marriage to that of original Monotheism. He shows them that Moses could not contradict that original law. 'On account of your hardness of heart Moses *allowed* you to put away your wives; but from the beginning it was not so.' It was a great delusion of the Jews to derive divorce from Moses. Moses found divorce already existing as an old tradition.[1] With the Fall had supervened with men a hardness of heart, which forthwith displayed itself in sinful forms of marriage, as, *e.g.*, in those fatal misalliances between the children of God and the children of men (Gen. vi.), and in consequence, also in divorces. Marriage had ever more and more lost its ideal glory; and thus the permission of divorce was become inevitable. If Moses had regarded outward separation as absolutely immoral, he could not have admitted it as a matter for legal arrangement. But he saw clearly, that by the stiff maintenance itself of the indissolubleness of wedlock, as wedlock had now come to be, true wedlock might be broken in upon yet more and more: he therefore reduced divorce to a

[1] Stier observes (iii. 10): 'If we read the original passage in Deut. xxiv. accurately, we shall see that vers. 1-3 contains the premises which lay down the relations and proceedings which are presupposed and accepted as they are, and that ver. 4 alone contains the conclusion—the enactment based upon these premises.'

legal form such as should have the effect of restraining it in some degree, just as in like manner he legalized the avenging of blood.[1] Under these circumstances everything depended upon this, that the Jewish administrators and expounders of the law should rightly understand the spirit of his law,—that they should interpret his enactments, not under the notion of their being merely external civil regulations of the State, but viewing them in the light of theocratic morality.[2] The task assigned them was to use their best endeavours to steer their course from the point at which they were, in the circumstances of their actual position, following the guidance of that ideal law of marriage which had held from the beginning. The actual circumstances around them they were to enlighten, judge, and sanctify, by applying the principle, that marriage was indissoluble. But they directly reversed the tendency of the Mosaic law of marriage, *which would fain find its higher development in the New Testament law.* With them the fundamental qualification of pure wedlock came to be divorce; whilst in truth it is just its indissolubleness.

On this disordered state of things Jesus now throws the clearest light, by setting up the first maxim of the New Testament law on the subject. 'But I say unto you, that whosoever shall put away his wife, except for fornication, and marries another, commits adultery; and whosoever marries a woman who has been put away, commits adultery.' According to Mark, the same principle applies to the case of the woman who quits her husband and marries another man.[3] This declaration of Christ may be briefly brought back to the following maxim: *No one*

[1] Even in the avenging of blood there is a moral element, without which the Prophet of the Decalogue could never have tolerated it, nor brought it under a discipline designed to train men for better things. What was simply and absolutely wrong, he could in no case allow. Consequently also, by the legalizing of divorce, he expressed the divergence between real marriage and marriage which was *merely* external.

[2] Neander observes on this passage: 'Both schools were wrong in this, that they did not mark the distinction between the position of mere State law and that of pure morality.' This distinction, however, was hardly to be found in the Old Testament position. The theocratic position was the oneness of that antithesis. But where they did err was in this, that they let the purely moral element drop altogether, and held only by that of mere State law.

[3] For examples of the latter kind, see Stier, iii. 13.

can pass from a former marriage into a later one without adultery being there. The clearest case is when one party dissolves the marriage by adultery of his own: in this case the marriage is *ipso facto* done away with, and the other party is set at liberty. But when this case does not occur, then the moment in which the adultery *comes into outward manifestation and is perfected*, is that of the effecting of a new marriage. But to what exact point the critical moment of the internal adultery is to be assigned,—this the eye of God alone can discern.[1] It is to be carefully noticed that Jesus does not pronounce the simple act of divorce to be in itself complete adultery; but He does pronounce the divorce to be so when it passes on to a new marriage.[2]

In the judgment which He had pronounced, Christ had expressed Himself in general terms only. But if His adversaries were minded to apply it (*e.g.*) to Herod, then he had been doubly marked as an adulterer; first, because he had married again after being divorced; and next, because he had married a divorced woman. The Lord was not made uneasy by the possibility that they might go to Herod with the report of His judgment which He had pronounced.

But the decision of Jesus disturbed the minds of His disciples in another direction. They honestly confessed to Him, that it seemed to them unadvisable to marry at all, if the marriage-law was to stand thus. Therefore Jesus made to them the mysterious answer: 'All do not receive this word' (the whole of what He had been saying on the subject), 'but only they to whom it has been given.' He then gave them the further ex-

[1] Stier (iii. 9) quotes as follows from the *Evangelische Kirchenzeitung*: 'Is profaning the Church's blessing at a wedding of persons divorced in opposition to church-rules, more culpable than for a clergyman, *without any demur*, to pronounce the blessing over persons, in respect to whom he feels convinced that in their heart they are adulterously violating the marriage tie at the very moment in which they are contracting it?'

[2] It is a subject of great perplexity, that the judicial sentence of divorce has got to have the meaning of giving the parties divorced the right of contracting new marriages. The courts should decide upon the adultery, whether it has taken place or not. But whether the adulterer, who in the eyes of the law has forfeited his marriage rights, is to partake of these rights afresh from regard to mitigating circumstances, is a question on which *law* cannot decide, but only *grace*, that is, no court of justice, but the throne or the magistrate of the land.

planation: 'There are eunuchs' (or celibates) 'who from their mother's womb have been born so: there are also eunuchs who have been made so' (*i.e.*, made celibates) 'by men: there are also eunuchs who have made themselves so for the kingdom of heaven's sake. Let him receive it who can receive it!'

This discourse of Christ is commonly understood as if Christ were speaking of outward states of celibacy, caused by various circumstances: that first He is speaking of certain who are born without the outward qualification for marriage; next, of such as are prevented from forming the marriage tie by being eunuchs, or through other outward impediments; and thirdly, of such as, also in an outward sense, renounce marriage for the kingdom of God's sake. But it has been very properly remarked, that in this case what our Lord says would hardly be a satisfactory reply to the question of the disciples. Therefore Neander thinks himself at liberty to add the remark, that Matthew has put down here foreign matter, which treated of the same subject in some other altogether different relation. But the reply of Jesus shows itself one which solves all the difficulties by which the disciples were met, if we observe that the Lord is here speaking of celibacy in a higher sense. The words themselves furnish us with clear indications that this was meant.

If in the first and third cases He is speaking of eunuchs in a figurative, not in a literal sense, the same must hold good also of the second. By this term are here meant in general those who have some decided obstruction in respect to marriage. The kind of marriage intended corresponds to the higher form of their disqualification, and is marriage as it was from the beginning. Accordingly the obstructions are also predominantly spiritual, and of a threefold character. The first come immediately from God: there are some persons who from their birth, by means of their outward, or, much more, their internal organization, have no destination to marry. The next class of obstruction comes from men, or proceeds from human relations: there are some persons who have been made celibates by men. The third class of hindrances proceed from the innermost sentiments which are distinctive of the spiritual life of believers: there are some persons who remain celibates, even in the ideal form of marriage remain celibates, in a spiritual sense for the kingdom of heaven's sake, because they feel themselves, through

their calling in the kingdom, bound to work and go abroad, to deny themselves and to wander; who therefore have wives as though they had them not.[1]

Christ then, as it should seem, is not speaking of individual celibates,—as, for example, of the condition of individuals of an imperfect organization, and of individuals who have been subjected to violence, and of individual ascetics, or, as some will even have it, monks, and those who have bound themselves by vows of celibacy,[2]—but of a general spiritual celibacy which begins with His kingdom of heaven, and puts an end, root and branch, to all the perplexity and curse and grief which is connected with marriage. Just as in general man cannot get free from the curse of the law by the way of works and of the law, of rights and of sentences of judgment, so neither can he from the curse of sins against the law of marriage. And as in general he gets free from the Old Testament law in its outward form by receiving the spirit of the same into his inner life, so also does he get free from this particular law by the way of pure New Testament self-devotion to God, whereby he enters into a state of spiritual celibacy and priestly elevation of life. And the mark of this true deliverance from the law is seen in this, that the law, *in its sphere*, not only remains in its full validity, but also that in this validity it is with especial strictness kept holy,—as a discipline to the soul, as a sanctifying of society, and as a symbol of the essential relations of the kingdom of God. This holds good likewise of marriage as it exists in the domain

[1] See 1 Cor. vii. This chapter, in fact, is in general only to be understood by being viewed in connection with the passage now under consideration. In modern times some have fancied that they have found therein a view of marriage in several respects too low; whilst, in fact, they have misunderstood the chapter, precisely because it proceeds upon the highest view of that relation.

[2] Sepp (iii. 117) believes that he finds in this passage the institution of the celibacy of the clergy. He makes occasion here, as he does in other cases, to taunt with the grossest fanaticism the Evangelical Church, of whose elevated character he has not the slightest conception. 'It appears, then, that the so-called Reformation, viewed in relation to the threefold nature of man, is no other than, in the domain of the intellect, an apostasy of science from faith, in that of morals, the betrayal of the Church to the State, and lastly, in his corporeal being, the giving over of the spirit to the flesh.'

of Christian life. Thus our Lord shows to His disciples the way by which, out of the old world of unlovingness and unloveliness, out of that labyrinth of marriage-guiltinesses which had dismayed them, they were to pass over into the world of grace and of liberty; and how they were here, through the spirit of self-renunciation and spiritual celibacy, to offer up, purify, sanctify marriage itself, and thus transfigure it into a life of superior elevation and freedom.

There is much significance in the way in which the Evangelists Matthew and Mark link on to this discussion of Jesus the narrative of an incident which probably took place somewhat later,—how they brought children to Jesus that He might bless them. The discussion of the sorrow and curse connected with wedlock is broken off by the coming forward into view, in all the freshness of life, of the blessing of wedlock—children, on whose behalf the blessing of Jesus is sought. Thus in a fine contrast is exhibited, how, over against those whom we call marriage-fiends,[1] the demons of ungraciousness, children stand forth in triumph as the genii of what is loving in marriage. The dark problems of wedded life find their chief solution in the appearance of children, those little ones beloved of God, for whom the kingdom of heaven is destined.

As we above indicated, it was, as we may believe, about the time when Jesus was soon to leave Perea that people 'began to bring to Him also their children, that He might bless them.' This circumstance leads to the inference, that there was a noble state of feeling existing in many families in Perea. They desired to gain His blessing for their children before they saw Him take His leave of them for ever. The feeling out of which this desire proceeded, may be, in fact, regarded as an anticipation and defence of infant baptism. The believers in Perea were already Christians of delicate sensibility, who knew that Christ was able to bless even 'little children' (βρέφη according to Luke), and that little children were capable of receiving a blessing from Him. In this particular, however, the disciples were still in a measure rigorists,—we might say, even a little after the fashion of Baptists, in their tone of feeling. They regarded the wish

[1] [*Ehe-teufeln.* The term *marriage-fiend* in German is used to denote either the husband or the wife who mars the happiness of a marriage by ill-temper.—Tr.]

of these parents as an ill-timed interruption of their important discussions on behalf of mere babes; perhaps as an act altogether of indiscreet over-haste: they accordingly offered to bid them away with stern rebuke. But with holy displeasure Jesus took the dim faith of those mothers, and the yet dimmer, unconscious faith of the children, under His wing, against those rigid protectors of His dignity, and in correction of their error said, 'Suffer the little children, and forbid them not, to come unto me, for of such is the kingdom of heaven. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little child, he shall not enter therein.'[1] His tone of mind, however, was not on this occasion made stern by the necessity of administering rebuke, as indeed it never was. He forthwith turned His whole attention to the little ones: 'He took them up into His arms and embraced them: He put His hands upon them and blessed them.' Thus in a threefold way He consecrated them for the kingdom of heaven.

Upon this He addressed Himself to leave the country. He had already commenced the journey, when a man came up in haste, threw himself down on his knees on the road before Him, and asked Him, 'Good Master, what must I do to inherit eternal life?' The questioner was a youth, a man of wealth and station, probably a ruler of the synagogue (ἄρχων). He seems to have delayed to the present hour to make use of the opportunity of approaching the Lord in Perea. Now, however, a strong feeling appears of a sudden to have woke up in him; and it was as if he had pursued after Jesus as He was now vanishing from his horizon, for the purpose of yet coming to an interview with Him. The way in which he hastened thither, and threw himself down in the road before Him, attracted attention (καὶ ἰδού). In this conversion, however, apparently complete as it was, there seemed to be a floating element of enthusiasm and excitement, qualified by self-love, which the Lord was the more desirous of fixing in proportion as it wore so fair an appearance.[2] He probably discovered the expression

[1] Stier very properly quotes a significant word of Richter's: 'It is not that children must become like you, but the reverse; ye must become like children.'

[2] [Our Lord's looking on this young man with special love, encourages us to judge him charitably. Clement of Alexandria says of him, that he

of this at once in the manner in which he addressed Him, and in his question, 'Good Master, what good thing must I do that I may inherit eternal life?' At least Jesus wished to bring him back from this state of excited feeling to solid reflection, by answering, 'Why callest thou Me good?[1] No one is good, except only one, God.' Those who think that they find here a word in which Christ marks Himself as imperfect, may be undeceived by the consideration that He had shortly before declared, I and My Father are one. He is one with the Father, and therefore He must be one with Him in being perfectly good. He must therefore be far from denying that He is good. Nevertheless He feels it necessary to show the young man that he is talking of the good with enthusiastic superficialness, without any deep reflection; that in spite of his animated display of respect, he is addressing Him thoughtlessly in giving Him the title of *Good Master*; that he believes respecting the good, that eternal gift of God, that it may be done, yea, *produced* by man, in the shape of a service of external works; and that he even implies that he had himself already made great progress therein. The young man seems actually to think that he too is already well-nigh perfect; that it was in general easy for people of his description to become perfectly good. In the presence of such presumption, Jesus seems as if, before His Father, from whom even He derived the goodness which He possessed, He blushed at such proud self-righteousness on the part of men: with a lofty humility, His consciousness retires back into God with the declaration, *None is good but God only.*

comes to Jesus 'in the persuasion that, though he lacked nothing in the way of righteousness, he lacked everything in the way of life; and therefore begs it of Him who alone can give it.' See his eloquent tract, *Quis Dives salvetur*,' which is an exposition of the passage under consideration. —ED.]

[1] As the reading which Lachmann prefers in Matthew, τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός, is not only opposed by the texts of Mark and Luke, but also by MSS. of Matthew agreeing with the other Evangelists, we must acquiesce in the common reading. Yet the reading referred to has the value of being an explanation of the original text. If he is seeking from Jesus information in reference to what is good, then he should in particular reflect, that the good is one with God, and God the only source of the good; that he must therefore know that he is approaching the lips of Godhead, if he is seeking from Him perfect satisfaction concerning the good.

If the young man will call Him truly good, let him know that His goodness, as well as His whole life, He has from the Father and finds in the Father. As He will not have Himself called *Messiah* in the wrong, or at least easily misinterpreted, sense in which the word was then often used, so neither *Good Master*. By this means occasion is given to the young man to reflect on the *divine* depth of goodness which resided in this 'Good Master' of his.

That this is Jesus' object, and not to decline the praise, He also shows by forthwith taking up his question. 'If thou wilt enter into life, keep the commandments!' The young man, with a feeling of being himself in a secure position, asks, 'Which?' Jesus specifies the commandments, but in a peculiar order. The prohibitions of unlovingness He puts first: 'Thou shalt not kill; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness.' The particular command of positive love, 'Honour thy father and thy mother,' and the general one, 'Thou shalt love thy neighbour as thyself,' He puts after. The young man utters the reply, which betokens alike his extraordinary pride and also his great blindness: 'All this have I kept from my youth up: what is yet to be done? what lack I yet?' In that short word there can be no doubt that our Lord caught that peculiar accent of pain, which called forth in His bosom the tone of feeling of which Mark makes mention: 'He beheld him and loved him.' For of that general compassion and loving sympathy with which Jesus regarded all men in general, this cannot be understood. He was touched by the candour with which the young man, perhaps with a peculiar expression of pain in his look or tone of voice, showed that he felt that something was still wanting to him; that, in spite of his zeal in legal religiousness, he had still been impelled by a dim feeling of great oppression and want to go forth in pursuit of Jesus. It was a noble feeling of pain which was stirring in this man's heart; one which appeared all the more touching, that it sought to break through the veil of an ignorant Jewish self-righteousness, and manifested itself by a burst of noble enthusiasm. Nevertheless he was wanting at bottom in deep, decided earnestness; and therefore his feelings evaporated in words. And herein lay the necessity for him that he should be brought to self-knowledge and whole-heartedness

by having a great problem of practical obedience to solve. This was the Lord's aim in the words: 'If thou wilt be perfect, go and sell all that thou hast and give it to the poor: so shalt thou have a treasure in heaven: then come and follow me.' The task which Jesus assigned him was in perfect accordance with the young man's declaration concerning himself. Jesus took him at his word. If he really had fulfilled the law, he must of necessity be standing very near to Christ, and be quite ready to go along with Him. But if he still found that something was lacking to him, it could only be due to the circumstance that his possession of property would fain keep him back from following Jesus. This contradiction, between his thinking on the one hand that he had completely fulfilled the law, and his feeling on the other that still something was wanting to him, he could only fully understand by means of the advice which Jesus gave him. Now for the first time occasion was given him for looking down to the bottom of his soul. 'He was very much disheartened on hearing what Jesus said, and went away sorrowing.' It is not said that he went back into a state of final impenitency, although there certainly was now beginning for him a crisis of great danger, though inevitable. We may be sure that the Lord did not aim at making him yet more completely an enthusiastic doer of works of self-righteousness. His wish was to put him in the way of self-knowledge and repentance; and the word of Jesus may possibly have been blessed for the accomplishment of this end. By this word it was being brought home to his consciousness that he was in bondage to his property, and therefore condemned by the law in its very first commandment, which forbids having other gods than the LORD.

Jesus felt for the distress and spiritual danger of the young man who was going away from Him; but He was also desirous of bringing His disciples into a right frame of mind. They ought to have compassion for those who were rich, nay, learn in this example to examine their own selves, instead of pronouncing sentence of utter condemnation upon this wealthy youth, as hundreds of people still unreflectingly do. He therefore looked round upon them in a significant manner, saying, 'How hard it is for the rich' (those who have this world's property) 'to enter into the kingdom of God!' This word was so

new and strange to the disciples, that it struck them with amazement. It seemed to them so opposed to what the Old Testament would lead them to expect; to the high character of the New Covenant blessing; to their hopes with reference to the glory of the new kingdom; nay, to their own experience itself, of their Lord having some rich people among His disciples. Their surprise led Him to express Himself with greater distinctness, but also with still greater force. 'Children,'—so He expressed Himself according to Mark,—'how hard it is for those who trust in this world's property to enter into the kingdom of God!' This assurance might calm their minds, showing them that He did not account the possession of property to be in itself ruinous or reprehensible;[1] that He had no wish, for example, to make Essene-Christians (Ebionites) out of them, as some of them might begin to fear. It is trusting in worldly property which makes it so very hard for the rich to enter into the kingdom of God. Nevertheless this explanation does not convert the solemn word into an easy-going one. Rather, from the way in which our Lord immediately after again speaks of rich people in general, He leads us to conclude that, as a rule, these do with difficulty get free from that trusting in riches which is so fatal. He now gives a graphic idea of the difficulty which He has indicated. 'It is easier,' He said, 'for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' A camel with its high and heavy build, and with its pack on its back, would find it impossible to enter through the door of a city of little elves or minute fairies, which might be no larger than the eye of a needle. So gigantic in size, and so laden into the bargain, comes the rich man, whose heart is grown large with his riches, before the small, fine portal of the spirit-city of the kingdom of heaven. He does not see it or find it, to say nothing of his being able to get through. In his present form he belongs to the world of *externalization*, the world of objects gross, coarse, over-bulky; into the world of the kingdom of heaven, so infinitely fine, delicate, incorporeal,—a world which vanishes in the nothingness of a point of the

[1] [ὁ πλοῦτος ὄργανόν ἐστι, is the key-note of the above-cited tract of Clement, and his aim throughout to show that what our Lord requires is not the casting away of riches but the extirpation of those passions of the soul which misuse them. See especially c. 14.—ED.]

sensuous world, but unfolds itself great and wide in the vast All of the spirit,—into this world it is impossible for him to enter. This explanation of Jesus astonished the disciples yet more. 'Who then can be saved?' they exclaimed. It is observable that they do not say, for example, 'Then no rich man can be saved.' In fact, it was impossible all along that they should take our Lord's words in the outward sense in which many commentators of the present day do. They were well aware that the heart of rich people, the inclination to acquire and possess, is not only to be found in those who have the accident of possessing wealth, but in all men in general; and they therefore very properly concluded, that if the rich, by reason of the eagerness and anxiety with which they possess their property, are disqualified from entering into the kingdom of heaven, then the way is cut off from all men without distinction, even the very poorest. Jesus cast upon them a significant glance; —perhaps what His look meant to express was this, 'Well do ye say the truth! As ye now are, ye cannot yet enter into the kingdom of God. Certain measures must first be taken before that end can be gained!' And then He said, 'With men this is impossible, but not with God; for with God all things are possible.'

In speaking these words, it no doubt stood clearly before His soul, how those disciples of His, who at present were neither qualified to enter into the kingdom of God, nor able of themselves to make themselves fit,—these, God from high heaven above would soon, by means of the tempest of the cross which was to burst upon their heads, and through the working of His Holy Spirit, make so poor in spirit that they should then be capable of entering into the kingdom of God, and at the same time should come to see how God in general is able in ten thousand ways to make rich men poor, that thus they may be disposed to receive the blessings of His kingdom. A man is standing like a beast of burden, gross and bulky before the small, hidden spirit-gate of humility and faith, unable to find his way in: that man God is able by His visitations to make so free from his burdens and corporeal bulk, that, like a spiritual essence brought near to the nothingness of a point and thrust over into the realm of invisible objects, and thus saved, he succeeds in making his way through the minute portal of most

retired inwardness, of innermost self-devotion to Him, into the blessed kingdom of His children.

The disciples could not fail to observe that Jesus had here aimed His words at themselves, at their own particular state of mind. They felt that He meant to tell them that they were not right on this point, and that He wished to make matters quite clear between them and Himself in respect to it. Therefore it was an 'answer,' a 'beginning to speak,' a penitent acknowledgment of the truth of what He said,[1] when Peter now took up the word, saying, 'See, we have left all and have followed Thee!'

So far they seemed quite free from censure: they had given up all to follow Him. But the apostle had not yet said all he meant to say; he added, 'What then shall we have?' Mark and Luke do not mention this last sentence; nevertheless, by what Jesus, according to their account, went on to say, they give their readers to feel that something of this sort had been said. Matthew makes the apostle only (so to speak) breathe out the word in the faintest form of expression. It is surely somewhat coarsely translated if put thus: 'What shall we have in return?' and then again somewhat coarsely explained, by taking the word as a downright expression of seeking for a reward. Various is the commenting on this passage given forth by the philosophical moralist, who out of the maxim, that we must love Virtue for her own sake, takes delight in drawing the mistaken inference, that the union of a man with Virtue is therefore a marriage of spiritualizing beggary; that Virtue is a cold, pale bride, without life or light, without joy or glorious reality. Or, else, the disciple before us is lectured by those who will fain misunderstand the Christian's hope of a recompense of rich grace, as if it were a feeling of mercenary selfishness.[2] It is (we grant) impossible not to perceive that the disciple is not yet standing on the position afforded by the kingdom of God; for if he were, how could he afterwards

[1] τότε ἀποκριθεὶς ὁ Πέτρος, in Matt.; ἤρξατο ὁ Πέτρος λέγειν, in Mark.

[2] [This objection is disposed of in a single sentence by the Hon. Robert Boyle in his *Seraphic Love*, sec. 19: 'To forego readily (for such rewards as Christ offers) all the pleasures of the senses, and undergo cheerfully all the hardships and dangers that are wont to attend a holy life, is such a kind of mercenariness, as none but a resigned, noble, and believing soul is likely to be guilty of.'—ED.]

become the denier of his Lord? There does then breathe an air of mercenary feeling in conjunction with his other sentiments; and this expresses itself in the reserved and suppressed manner in which he speaks. Nevertheless, there is also an element of the eternal world in his question, a pure sentiment which holds God and Christ not as poor Beings with whom one loses everything, but Lords of an infinitely rich inheritance, with whom one gains back all that has been surrendered, and more. And this pure flame of life which is found in his question the Lord regards in His answer, more than the vapour of worldliness which invests it. 'Verily, I say unto you (He said), because ye are they who have followed Me; in the regeneration, when the Son of man shall sit upon the throne of His glory, then shall ye also sit upon twelve thrones, and judge the twelve tribes of Israel.' (See Luke xxii. 28–30.) The regeneration (palingenesia) is plainly our redemption and renewal consummated with the resurrection; a second, spiritual form of the renewed world of men which issues forth from the spiritual regeneration of individuals; the transfiguration of that world out of the Æon of symbolical appearances into the spiritual life of essential realities.[1] The token of this consummation will be the becoming manifest to this whole creation of Him who is the centre of this new world,—the Son of man, revealed in the full glory of His appearing as Prince and Lord of life. In conjunction with Him will then come forth into complete manifestation in the power of spiritual life all the essential characteristics of this world of ours; and amongst them, the sovereignty also of His apostles, as the princely organs of His power, over the twelve tribes, *i.e.*, over the manifold variety of all those classes of human spirits which belong to the kingdom of God, which are symbolically represented by the twelve tribes of Israel. (See Rev. xxi. 12.)

But as the Lord in this promise of His takes forethought for the apostles, so also for all His followers. 'There is no one,' He adds, 'who leaves house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's

[1] Alles Vergängliche
Ist nur ein Gleichniss,
Das Unzulängliche
Hier wird's Ereigniss.—*Göthe.*

sake, and for the Gospel's sake' (according to Luke, 'for the kingdom of God's sake'), 'who shall not gain back again all a hundredfold even now in this very life; namely, houses, and brethren, and sisters, and mothers, and children, and lands, amid (all) persecutions; and in the world to come, everlasting life.' Thus the Christian gains back again already in this world, in the higher form of real spiritual essence, whatever in the physical and symbolical form of his life he has forfeited: houses enough, in the entertainment afforded him by his spiritual associates who receive him; brothers and sisters, in the highest sense of the term; mothers, who bless and tend the life of his soul; children, of his spirit; lands, of his activity, of his higher enjoyment of nature, of his delights; and all this ever purer, ever richer, as an unfolding of that eternal inheritance, of which it is said, 'All things are yours;' in spite of whatever persecutions of the world dim the glory of these things.[1] In several particulars of detail we can trace an especial nicety in the promises here given. We may perhaps leave our house in the old world for the Lord's sake:[2] in the new world we gain back in return, houses. We leave a mother; we gain back in return, mothers. This is conformable to the character of the kingdom of the Spirit: there, one can have many houses, many mothers. On the other hand, it is not said that in place of a father one gets fathers: quite in conformity with the word of Jesus, 'Ye

[1] Novalis sings:—

Wo ich ihn nur habe,
Ist mein Vaterland;
Und es fällt mir jede gabe
Wie ein Erbtheil in die Hand:
Längst vermisste Brüder
Find' ich nun in seinen Jüngern wieder.

[These lines may be partly represented to the English reader by Keble's Hymn for Monday before Easter, or by the beautiful lines of Madame Guyon, translated by Cowper:—

'To me remains nor place nor time;
My country is in ev'ry clime;
I can be calm and free from care
On any shore, since God is there.
My country, Lord, art Thou alone:
Nor other can I claim or own.'—ED.]

[2] According to the reading of Mark and Luke. Matthew reads *houses*.

shall call no one father upon earth' (in this higher spiritual sense). Neither is the wife whom one forsakes replaced by wives. So far the word of Jesus was exactly adapted to meet what was pure and holy in Peter's question. But when again He spoke the solemn word, 'But many who are first shall be last, and the last first,' He beat down to the earth every calculation of mercenary feeling. For He thereby expressed in the strongest manner, that in the kingdom of God grace reigns in the most absolute freedom, and that too upon principles according to which those who, through any fancied claims of a meritorious character, deemed themselves the first, might easily prove to be last, and *vice versa*. This was of itself an intimation how very much the kingdom of God was a kingdom of inward sentiment, dwelling in the spirit, and animated by unslavish love. With this view He then, in conclusion, spoke the parable of the householder, who at different hours of the day sent labourers into his vineyard, but in the evening paid them all alike. This parable, as we have seen, had for its entire object the aim of bringing the disciples away from the region of mercenary feeling into that of disinterested affection.

NOTES.

1. The relation of the Mosaic law of marriage to the Christian may be briefly stated as follows:—Both Moses and Christ proceed from the principle that true marriage is indissoluble; both in their appointments aim at making this marriage a real fact. Moses, in conformity with his position, seeks to compass this aim by the method of *external legal enactment*, ordering that divorce should be made matter of *legal action before a magistrate*, and hampering it by *difficulties of a moral* kind. Christ, on the other hand, seeks the end by adopting a course better adapted to the inward character which marks the Gospel, in conformity with the spirituality of His institution, which deals with essence rather than with form. He does not, it is true, *forbid* outward divorce in that Mosaic sphere of life, which is one of a political and legal character in preparation for a higher sphere of life; but He makes divorce difficult for His disciples in their own sphere of life, by pronouncing with the most emphatic severity the sentence, that the transition from a dissolved marriage into a new union can never take place without

the intervention of adultery, and by determining that Christian legislators shall not sunder any marriage by authorizing a new union, which has not been already completely sundered or broken by adultery. On the other hand, He opens up to His disciples the path of *inward* emancipation, by marking out a general exemption from marriage bonds arising in the communion of His kingdom from the operation of three several classes of motives. This is that career of priestly dignity, along which He leads His people in all their relations in life, in that of marriage as well as others, in order that He may conduct them to an ideal state of things in all respects, in those of marriage as well. Hereby external marriage, no doubt, assumes as such the character of a relation more or less symbolical; but only in the same way as all relations in life belonging to the old Æon assume, as over against the eternal, essential relations of Christianity and the kingdom of God, a symbolical form; *e.g.*, the relation of parents and children, of princes and subjects, of masters and servants, of possessors of property and poor people. 'Alles Vergängliche ist nur ein Gleichniss:' all that is perishable is only a parable.

2. The blessing which Christ gave to little children, and the words in which He eulogizes them, by declaring, that whoever would fain receive the kingdom of God must be converted and become a child, is very far from affording ground to the rationalizing notion that He pronounced children free from original sin. Rather, there results from Christ's action towards children itself the conclusion, that Christ supposes a susceptibility for moral and religious impressions existing in human nature, which by a vast interval precedes the waking up of human consciousness. If the newly born child can receive forthwith impressions of blessing, there is no reason for denying that he may also, even before his birth, be subject to such impressions. But as, on the one side, he is capable of receiving impressions of blessing in that unconscious state in which he was when coming into being, so also, on the other side also, he is capable of receiving impressions of cursing. The man is man from the first period of his coming into being, *i.e.*, susceptible all along of *human* influences, and not a mere animal till the awaking of his consciousness. This truth is misapprehended alike by Rationalists and by Baptists: both regard the man, in his pre-

historic (unconscious) period of existence, as a young thing with all the unsusceptibility of a mere animal; the former by denying the *hereditary curse*, the latter the *hereditary blessing*. They misconceive the infinitely delicate sensibility and soft susceptibility which a human form possesses, at its coming into being, for human impressions and qualifications of character; and in particular, that of a newly born child, for human voices and looks. With the disposition which belongs to flat views of life to entertain mean thoughts of the individual man at his origin, is intimately connected the disposition to entertain mean thoughts also of humanity in its pre-historic antiquity.

SECTION XXXVI.

THE RAISING OF LAZARUS AT BETHANY.

(John xi. 1–44.)

The occasion which led our Lord to shorten His ministry in Perea, and to go to Judea again a considerable time before His last Passover, is related to us by John, in the account which he gives of the awakening of Lazarus at Bethany. The Evangelist places Mary in the foreground of the story; for, viewed in the order of those circumstances of the mind and spirit which with John always form the ground from which he looks at things, Mary was the chief person. Bethany he describes as 'the town of Mary and her sister Martha:' he makes reference by anticipation to that act of Mary's which she afterwards performed, and by which she secured to herself an imperishable name with the Church, namely, that she 'anointed the Lord with ointment:' and Lazarus himself, in preference to any other description, he introduces to the reader as 'the brother of Mary.' This Lazarus, who of the other sex formed the centre of that household, in which the Lord in the path of His earthly pilgrimage found refreshments of the noblest friendship prepared for Him, had fallen ill. The sisters were aware that Jesus was staying in Perea, and sent a message to Him there. 'Lord, behold, he whom thou lovest is sick:' so

ran the sisters' thoughtful message, invoking His help in a way as delicate as it was urgent. Jesus received the intelligence with the declaration, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.' That He was in a position to learn the particulars of the illness from the messenger, is obvious enough. But it is equally clear, that from the very first He contemplated the issue of the illness as it actually occurred; namely, that Lazarus would die, and that He already entertained the purpose of reawakening him. For else He could not have said so distinctly and so emphatically of this particular illness, that it was a dispensation through which He was Himself to be glorified.[1] The expression in which He gave utterance to this conviction, 'This sickness is not unto death,' proceeded from the same way of looking at things as His word respecting Jairus' daughter, 'The damsel is not dead, but sleepeth.' Death itself was not death for Him in the sense in which it was so for the world; for His life had the power of breaking its way into the kingdom of death and of annihilating death. This word of Jesus, therefore, was a word dictated by the deepest truthfulness; but it was also a word veiled in studied obscurity. The disciples might very possibly understand it differently; and it might very well happen, that they and the messenger likewise would be led by the obscure utterance to conjecture, that Jesus meant to bring Lazarus' restoration to pass by a distinct operation of His power, as Ebrard supposes.[2] After He had thus made to the messenger and to His disciples a declaration relative to Lazarus' illness which was calculated to allay their fears, He went on with the work of His ministry in Perea. 'Although he loved Martha and her sister and Lazarus, He yet abode two days still in the place where He was.' We have seen how it might be, that just about this time He would be occupied with varied ministrations; although there can be no doubt that it

[1] The various suppositions that have been suggested,—how that Jesus had at first hoped that Lazarus would recover, or that He only pledged Himself for his restoration without being at once aware whether He was to raise him from his bed of sickness or to restore him to life, and that, through a second messenger perhaps, He received the tidings of Lazarus' death (see Neander on the passage),—have one and all nothing in the narrative to support them.

[2] See Ebrard, p. 351.

would also be completely according to His wish, that this circumstance should furnish a testing of faith for His two friends at Bethany, and an authentication of His own divine power.[1]

But when the two days were over, He Himself summoned the disciples to the journey. 'Let us go into Judea again!' The disciples, however, are full of the painful recollection of the persecutions from which their Master had had so narrow an escape at Jerusalem only a short while ago. It deeply grieves them to see Him wishing to betake Himself thither so soon again. 'Master,' they said, 'the Jews of late sought to stone thee; and goest thou thither again?' But He knew well that His death would come neither sooner nor later through His now journeying into Judea. It was with this feeling in His mind that He addressed Himself to calm their apprehensions. 'Are there not twelve hours in the day? If a man walketh in the day, he stumbleth not; for he sees the light of this world. But if a man walketh in the night, he stumbleth; for the light is not in him.' The foremost sentiment expressed in these words is the assurance, that He had the twelve hours of His calling in life in full assigned to Him, and that He had no danger to apprehend of falling within this time; likewise, however, the certain conviction, that beyond those twelve hours He neither could nor should take one single step. But in what way can a man arrive at this pure certainty, that he shall fully live out his life;—that on the one hand he shall not die 'too soon,' nor on the other, 'outlive himself?' Why, *then*, when he *walks* in the day of the *time* of his calling; when he occupies himself in the duty of his calling. If, on the contrary, he will step out of the sphere of his calling, in order thus to evade death; if in the night which lies out beyond the day of life which is assigned him he will yet *walk*, yet *live* and *work*, then he must needs stumble and fall, because the light of his day of life is no more in him; *because the sun of his calling no more throws any light*

[1] There is certainly a difficulty in assuming, that Jesus stayed two days still in Perea merely to allow time for Lazarus' death; and Lücke's remark, that Jesus was detained there by an especial blessing then waiting upon His ministry, is in no way weakened by the objections of Ebrard and of Tholuck. For how should we be able to fill up those two days of waiting with a positive activity appearing as the result of necessity, if we insist on explaining His delay to come during that interval as proceeding solely from the purpose of loitering out the time?

upon this rifled false life of his. He has outlived himself; he goes about, a mere ghost of himself on *this* side the grave; in consequence of this first stumble which he has made, there cannot fail to ensue continual tripping and falling. The first antithesis which lies at the bottom of these words of Jesus, is *that* between the fully assigned time of one's life, wherein one is secure against all danger, and the lengthening of one's life gained by unfaithfulness, wherein is no security. Therewith is united the second antithesis: *that* between a bold fidelity to one's calling in the time which has been assigned to one's life, and a cowardly renunciation of one's calling by which a false life is gained. And therewith again goes the third: the sun of such a fair day of life, which is in accordance with one's calling, is God Himself; on the other hand, the unfaithful man walks in the night,—the night of self-seeking, which is God-forsakenness.[1] This declaration of Jesus might have of itself served to calm the apprehensions of His disciples; but, nevertheless, He wished to inspire them with greater courage for the journey which He meditated; therefore He sought to prepare them for the fact, that Lazarus was already dead. 'Lazarus our friend sleepeth; but I go to awaken him out of sleep.' The narrative gives us clearly to infer, that Jesus had not received any second message. But it must be admitted that we are at liberty to suppose, that in the prophetic certainty which He had of Lazarus' death, the symptoms of his illness, as they had been reported to Him by the messenger, had also been taken into ac-

[1] This explanation of the passage before us follows in the main point the pregnant exposition of it which has been given by Schweizer (as above, p. 160). In respect to the second point, the *night*, we do not understand thereby merely the darkness of unfaithfulness to our calling, but that addition to our life which has been surreptitiously gained by unfaithfulness. Moreover the expression, *the light is not in him*, does not seem to us to forsake the figure previously employed, but only to belong to the contrasted figure. It agrees with that profound view of the relations of the seeing faculty which we observe in our Lord's discourses, that He here speaks of the light which lightens a man as one which operates *in him*, whence He also styles the eye the light of the body. The antithesis which Tholuck proposes to find here, viz., the time of one's calling, and the time not employed in one's calling, is, we think, neither a pure antithesis, nor an adequate or exhausting account of the passage.

count. The disciples understood His word literally: 'Lord, if he sleep, he will recover.' They thought that as Lazarus was sleeping, he was in a favourable crisis of his illness; and that, therefore, they might spare themselves for the present that perilous journey, especially as it is not well to wake a sick man up from such a critical sleep. This led our Lord to 'say to them plainly, Lazarus is dead!' He added: 'And I am glad for your sakes that I was not there, that ye may learn to believe. But let us go to him.' This summons Thomas met with an utterance which shows how deeply Lazarus' death had taken hold of his mind; how strongly the foreboding arose within him, that Jesus also would die; and how completely ready he in his true-heartedness was to follow his Lord even to death. 'Let us also go' (he said), 'that we may die with him!' He had failed to notice that Jesus proposed to reawaken Lazarus; or if he had noticed it, yet he was apprehensive that under existing circumstances his Master would hardly succeed in making a public appearance at Bethany, so near to Jerusalem, without falling into the hands of His deadly enemies; and in that case he considered they would all be certain to be put to death. He thus displays that same cast of character in which he subsequently stands forward so remarkably among the disciples—*that* of a tendency to misgiving, due to sadness and melancholy of temperament, combined with a clear spirit of loving fidelity even in the midst of these sad misgivings.[1] At this moment he spoke out what was no doubt more or less the prevailing sentiment of the whole circle. We see clearly that they had been stricken with despondency. When Jesus arrived at Bethany, He found their friends there also in deep affliction: He had dismissed the messenger they had sent to Him with the assurance that the sickness was not unto death; and now, 'Lazarus had already been lying in the grave four days.'

In all probability, the two sisters, through the deep reverence which they entertained for the work which Christ was doing in the world, had suffered their brother's illness to come to the last extremity before they sent Him the message, and the brother had died and been committed to the tomb soon after the departure of the messenger. We are at liberty to assume

[1] We can hardly refer his form of doubting to mere reflection of the understanding.

that both[1] had come to pass on the very day on which the messenger had set out: and then it is easily explained how, on the day of Christ's arrival at Bethany, Lazarus might have been in the grave four days, reckoning the fourth day as yet incomplete. The messenger's journey from Bethany to the valley of the Jordan towards Perea would take up one day; and so likewise Christ's journey to Bethany. To these we may then add the two days during which Jesus still remained in Perea. If the deceased was buried on the evening of the first day and restored to life on the evening of the fourth, he would have lain in the grave, strictly speaking, only three days; but yet, according to the current way of speaking, it would be now four days that he had been buried.[2]

We can hardly form to ourselves a satisfactory conception of the state of mind in which the sisters now were found. Lazarus was already dead when the messenger came back with Christ's mysterious message. How were they to interpret the word? Could they suppose that the faithful Master had foretold Lazarus' recovery and been mistaken? Or that He had purposed to heal him from a distance, but had failed in the attempt? Or that He had promised He would forthwith come and call back the deceased from death itself, and yet was still not come? They could not have despaired of His word. That even after their brother's death they still entertained a secret hope, we plainly discern in the language with which Martha met her Lord on His arrival. Nay, we may even, from the circumstance that Mary so short a time after had in her possession such a rich supply of precious ointment, draw the conclusion, that in their expectation of Jesus and of His miraculous help, the sisters had gone on deferring the proper anointing of the corpse. But if they even now still continued to hope, yet they could hardly preserve their minds from grievous doubts. And therefore we find them in a condition which we can hardly fail to recognise as one of silent but grievous conflict. It is a hard mystery to them that the Master does not come to make good His word, or at least to explain it; that He still does not

[1] [Jahn shows that everything tended to hasten burial among the Jews. *Antiq.* sec. 205.—Ed.]

[2] As with similar indefiniteness Jesus said that the Son of man must be three days in the heart of the earth.

come, though now it is the fourth day since their brother's decease, when corruption is beginning to approach, to ravage the lifeless form; that He, the friend who understands them, does actually not come, while many Jews from Jerusalem, who understand them not, are coming out to show them their sympathy.

As Bethany was about fifteen *stadia*, or about three-quarters of an hour's journey,[1] from Jerusalem, we can easily understand how it was that 'many Jews' were come thither over the Mount of Olives, for the purpose of making the customary visit of condolence to the family of the two sisters. Some, perhaps, might be all the more anxious to come, because a good opportunity seemed to offer itself for now calling back this family, whose attachment to Jesus was, no doubt, well known, to the way of what, to their eyes, was the old orthodox Judaism. On the other hand, many (see ver. 45) appear to have been on terms of genuine friendship with the family, and in consequence also favourably disposed, or at least not indisposed, towards our Lord.[2]

At last the Lord appeared, to scatter the doubts of His sorely tried friends. And now He comes into a new contrast with the Jews, who had first hastened to comfort their two friends, while He was tarrying at a distance. For the Jews had come out from the proud capital, and were besieging the sorrowing sisters with ceremonious condolences: the faithful Master was approaching with risk of His life from a far distance, and from an exile of excommunication, to give them back their brother, and to turn their mourning into joy. On approaching the town, Jesus did not at once come into it, but betook Himself to the vicinity of the grave.[3] This we may infer from the circumstance, that the Jews thought that Mary was going to the grave when she got up and went to meet Jesus. We know not whether He had been informed that the house of His friends was now taken possession of by Jews from Jerusalem, and that the sisters were surrounded by them. At all events,

[1] Robinson, i. 431.

[2] On the funeral customs of the Jews, cp. Sepp, iii. 136; [or Lightfoot's *Hor. Heb.* in loc.; or Thomson's *Land and Book*, p. 101.—Ed.]

[3] [Not to the grave itself, as He had yet to ask, 'Where have ye laid him?' ver. 34.—Ed.]

He might in spirit know that they were encompassed by a people who were in part of alien sentiments from theirs and His, and therefore He might be desirous not to meet them for the first time in the midst of such a company. He would help to prepare their minds for the work which He was now about to perform,—a work, not merely to be done before their eyes, but also, and in the first place, within their hearts,—that they should on this occasion first hear His call and His greeting near the graves. Martha was the first to hear the tidings that He was come, and was waiting there outside the town.[1] It belongs to her quick, busy character, that she goes out to meet Him without apprising her sister of His arrival. This time she has the advantage,—with her ears listening to what was passing without, and ready to catch the first intimation of it; while it was the natural consequence of the reserve and introversion of Mary's character, that she must for yet a while be still sitting comfortless in the midst of the Jews. Martha receives the Lord with the words, 'Lord, if Thou hadst been here, my brother had not died!' She thereby expresses a strong feeling of dissatisfaction and pain: she has not yet been able to reconcile herself to the fact that it should have been thus. Nevertheless, she does not utter any reproach against Him. A reproachful word would have run rather thus: 'Lord, if Thou hadst come here at once, we should long ago have known the meaning of that dark declaration of Thine!'—while what she did say admitted of being taken as expressing a regret that she had not herself sent Him word earlier. But her deep affliction, in which she cannot reconcile herself to her brother's death, appears to have been really connected with a dim hope in her mind; for she immediately adds, 'But I know even now, that what Thou wilt only ask of God, God will give it Thee.' With impressive distinctness Jesus at once replies, 'Thy brother shall rise again.' Martha, in answer, expresses herself as one doubting, listening for more, hoping: 'I know that he will rise again,—at the resurrection, at the last day.' Even if she has some dim

[1] ['Sepulchres were commonly situated beyond the limits of cities and villages.'—Jahn's *Antiq.* sec. 206. Robinson (i. 432) says, 'The monks (at Bethany), as a matter of course, show the sepulchre of Lazarus;' but he refuses to recognise the site, because it is shown in the middle of the town. —Ed.]

presentiment of the truth, yet she is certainly not clearly apprised of it, that Christ Himself is the principle and source from which the resurrection at the last day shall proceed, but speaks of that resurrection as of a predestined event utterly beyond this present sphere of existence. The Lord therefore gives her to understand that He Himself carries in His own bosom the basis of the resurrection at the last day. He replies, 'I am the resurrection and the life: whosoever believeth in Me shall live even if he dies; and whosoever liveth and believeth in Me shall never die.' To the assurance of life which He vouchsafes to believers He gives a twofold expression: the dead shall live again, the living shall never die. Dying believers, even if they touch the deep of death, shall nevertheless certainly emerge again to meet the resurrection: living believers shall never sink into the real abyss of death. The former are alive in the spirit through union with Him; therefore they are at once in connection with the essential and ever operating resurrection; and consequently are evermore under the drawings of that resurrection, and on the way which leads out of the valley of death to their own resurrection hereafter. The latter, through that same union with Him, are so powerfully grasped and held by His spirit of life which comes forth out of heaven, and tends towards heaven, that it is impossible that they should sink into the real abyss, or into the bottomless pit of death. Thus the death of believers is on one side done away through the fact of their fall into death having been broken; on the other, through the old drawings of death being counterworked by the new and mightier drawings of life, the silent preponderance of which must soon make itself felt. As the stone which is thrown into the air is from the first subject to the strong drawings of the force of gravity which at length bring it down again to the earth, so the Christian, when he sinks down into the deep of death, is all along subject to the drawings of Christ's life which at length bring him up again out of that abyss. This faith Jesus would now fain call forth in the hearts of those who were to go with Him to Lazarus' grave; therefore He asked Martha, 'Believest thou this?' Martha appeared to be already getting animated by a strong spirit of hope. 'Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world.' With this assurance she hastened away, and secretly called out her sister,

saying, 'The Master is come, and calleth thee!' As soon as Mary heard that, she rose up quickly out of her seat of mourning and hastened to the Lord. But rapidly as it all took place, the Jews who had come to comfort them followed after Mary, supposing that she was hurrying to the grave for the purpose of there making a lament for the dead. When Mary came to the spot where Jesus was waiting for her and saw Him, she fell down at His feet, and said to Him, 'Lord, if Thou hadst been here, my brother had not died!'

In the utterance of these words her labouring heart had opened itself to her Lord: she wept aloud. The force of her sorrow carried away the Jews also with it: they wept and uttered lamentations with her; the better class of them under the pressure of genuine sympathy, the rest in obedience to the requirements of customary ceremony. The scene before Him took deep hold on the Saviour's heart: He stood there, feeling the profoundest sympathy with these mourners. Nevertheless He could not, and He would not, wholly surrender Himself to the impression of their sorrow. Not merely the pure lament of love for the lost beloved one, such as would be breaking forth from the soul of Mary, but also the gloomy despondency of men's hearts in the view of death, ay, and the shrill tones of sincere but passionate wailing, as well as the feigned and perfunctory strains of the death-dirge,[1]—all this formed one great woe pressing in upon Jesus' heart. And deeply as He sympathized with whatever there was of genuine human feeling in this death-dirge, so would He also be hurt and pained by whatever there was in it of the wildness and extravagance of Heathenism. The whole impression, however, which it was calculated to make upon His heart, He behoved to overcome. For this impression was a result of Lazarus' death—the woe-shadow of his death—over against which He first behoved, in His own mood of feeling, to set up that life and that resurrection which He meditated to confer upon the deceased one.[2]

[1] [A very characteristic description of what might be seen and heard at a Jewish grave is given by Lucian (*περὶ πένθους*),—the groans, wailing, and lamentation, the tearing of hair, and rending of garments, and casting dust upon the head, the smiting of breasts and beating the head on the ground, *and the living more pitiable than the dead.*—ED.]

[2] See above, vol. ii. p. 156. This most important element in the meaning of the passage before us I was not aware of when I wrote a

Therefore, the strong impression which the scene of woe essayed to work upon His soul, called forth on His part the most strenuous effort to counteract it. 'In spirit He kindled in wrath' (ἐνεβριμήσατο τῷ πνεύματι), 'and disturbed His own self in His whole being' (ἐτάραξεν ἑαυτόν). When one's spirit is in a ferment, it cannot be a mere single and simple feeling that we are to think of, whether of painful sympathy or of a mere affection of anger. For the spirit is ever all-sided and all-embracing, taking up in itself the antitheses of the different moods of the soul. So also in the present instance we are to think of a feeling which the spirit of Christ brings forth creatively to meet the occasion; of the mighty affection of spirit which in His soul He victoriously opposes to that mere

paper upon it in *Studien und Kritiken*, 1836, iii.; comp. my *Miscellaneous Writings* (*Vermischte Schriften*) iv. 204. This view, however, serves both to correct and to confirm that which I there endeavoured to give, and which is also especially established by the expression τῷ πνεύματι. In considering the import of this expression, we can neither acquiesce in the explanation which would make ἐμβριμάομαι mean merely 'to be painfully moved,' nor in the opposite one, that it denotes a silent suppressed displeasure, or a passionate though also subdued emotion of wrath (Strauss, ii. p. 136). Against the view that the posture of mind which is here indicated is one in which sympathy, holy displeasure, and even joy are blended together, Lücke makes the observation, that neither the word itself nor the circumstances of the situation authorize any such twofold and threefold blending of feeling. But, whatsoever *affections of the spirit* are spoken of, we can never adequately represent them by any *single*, *uncomplex*, *elementary feeling*. No doubt there will be always one ground-sentiment pre-eminent above others, and *that* in the present case we may suppose to be the awful anger of the spirit as the integrating of the deep woe of compassion. Cp. above, vol. ii. p. 89. We must take greater pains than we have hitherto done in distinguishing what are properly *moods of the spirit* from *moods of the soul*. A reference to what are properly moods of the spirit is found in all higher moods of the mind as depicted by great poets. We here once more recall that word in Göthe's *Iphigenia*:

> Rolls through my soul a wheel of mingled joy
> And pain. Away from that strange man withdraws me
> A shuddering fear: yet mightily the while
> My inmost being bears me to my brother.

Unquestionably we must recognise the fact, that some one definite affection always forms the key-note of such a mood. There then comes in, in integrating antithesis, the contrasted mood; and the deeper these two key-notes of feeling are, the more abundant may be the kindred affections which shall be found playing around them.

nature's affection which was moving those mourners, and which sought with a tempter's power to invade His own bosom. Therefore it was also a result of this movement of wrath in Jesus' spirit, that He troubled Himself, and that too so mightily, that there was observed in Him a shuddering and trembling, perhaps also a paleness overspreading His countenance. In the power of this emotion of spirit, Jesus beat down the spirit of woe, of bitter sorrow, of despondency and dread, which in that wailing for the dead sought to work upon Him and to cripple Him in His power to raise the dead to life. It was a natural adjunct to this lofty, spirit-born emotion of Christ's mind, that He should forthwith turn to those who had buried Lazarus with the question, 'Where have ye laid him?' With the words, 'Come and see,' they conducted Him to the sepulchre. Meanwhile it was noticed how the face of Jesus became bedewed with tears,—like as tears do flow silently,[1] when the spirit has triumphed over the pain and transformed its manifestation. The Jews could apprehend something of the language of His tears, though they surely understood not their entire significance. 'See, they said, how he loved him!' And now some of them recollected His healing the blind man in Jerusalem, and they said, 'Could not this man, who opened the eyes of the blind man, bring it to pass that this man should not have died?'[2] This, as it should seem, was said not without resentment. On that former occasion He appeared to them to have done more than He ought; on this, less. This expression of feeling led Jesus again to collect Himself together with a renewed rising of wrath in the spirit. And we may observe, that the fact that He did so yet further confirms the supposition, that He was putting that

[1] [Meyer remarks, that of Jesus the word used is not κλαίειν as in ver. 33, but δακρύειν,—'His weeping is *tears*, silent, manly, no wailing, no κλαυθμός.' Baur's unseemly objection, that tears shed for one who was immediately to be raised to life could not be the expression of a genuine human sympathy, is in the same place refuted in Meyer's usual calm, terse, and decisive style.—ED.]

[2] That these Jews of Jerusalem standing at Lazarus' grave should revert to the healing of the blind man on the temple-hill, and not (*e.g.*) to the restoration to life of the young man at Nain, is just what might have been expected. It is a question whether they knew any particulars relative to the miracles in Galilee. But at all events it was only the facts of this kind which had occurred in their own immediate range of observation which would be of significance for them.

wrath of spirit which is referred to in antagonism to the dark melancholy emotions of mere natural feeling which would fain have crippled His mind, and thus hindered Him from doing the great work of God which He was about to perform. Thus they came to the sepulchral cave. Jesus gave orders that they should take away the stone from its mouth. An anxious fear then again rose up in Martha's bosom; a feeling so strong, as to almost make her forget the hope which she had hitherto so bravely shown she entertained. 'Lord, by this time he stinketh' (she said with painful reluctance), 'for he hath been a corpse now four days.'[1] It is a trait most remarkably characteristic of the woman, that this same Martha, who considered herself to be already on the way to her brother's resurrection, should—through her apprehension that the smell of corruption would exhale upon the Lord and upon all the visitors of the family, and through her fear that thus the duty which the family owed to their dead and their own respectability would appear to be compromised if the grave were too hastily opened—be suddenly brought to forget herself so far as to appear well-nigh to forget the whole occasion of their visiting the grave. We can hardly suppose, however, that she had already perceived any traces of such a smell of corruption; for it is plain she formed her conclusion from the circumstance that Lazarus had been four days dead. Nay, we may surely venture even to suppose that there had been already all along such a working of Jesus' power, though so far away, upon the dying Lazarus, that his sinking into corruption had been thereby guarded against. For it is manifest, that from the moment that Christ had received the message of the sisters, His spirit had been living in a certain relation of mutual influence with the beloved house and with His dying friend.

On Martha's beginning thus to give way afresh to feelings of despondency, Jesus reminded her of His promise, that 'if she would believe, she should see the glory of God.' The stone having been taken away, Jesus lifted up His eyes to heaven and prayed: 'Father, I thank Thee that Thou hast heard Me. I knew indeed that Thou always hearest Me. But because of the people that stand around I have said this, that they may believe that Thou hast sent Me.'

[1] See Tholuck, p. 282.

This prayer some have been disposed to regard as a mere show-prayer, and as only a fiction of the Evangelist. A contradiction to the essential quality of genuine prayer has been found in the circumstance of Jesus' declaring that He says out loud that the Father had heard Him, in order that those who stood by might believe that the Father had sent Him:—this is taken to mean, that He was praying for the sake of the bystanders.[1] In making such observations, critics fancy themselves to be holding a position far above these strange words of prayer, while in fact they stand at an immeasurable depth below them. Prayer may be regarded in a threefold aspect. First, there is the prayer of the most intense devotion and inwardness of feeling, in which regard to the act of devotion itself viewed objectively, or all reflex act of the mind, must disappear. Next, there is the prayer of ceremony, of mere show, in which inwardness of feeling is wanting. And thirdly, there is the perfectly mature form of prayer, the interlocution of the child of God with his Father, which, resting on unstrained perfect inwardness of feeling, can, however, reflect upon the act of prayer viewed objectively, just as much as when two men converse with one another in presence of a third.[2] But in so doing, Christ prays in the highest power of prayer. He speaks with His Father just as if His Father were standing before Him face to face. On this very account He can, in conversing with His Father, turn His eye upon those who are over-hearing Him, and can say that He speaks this out aloud before the Father for their sakes. Precisely in the alternate reference thus made is here manifested the perfection of a praying man, namely, the Son of God speaking with His Father in the highest life-reality. How well-grounded in the present case is the reference to bystanders which is here mentioned, we can at once discern from one consideration. Let us suppose that Christ had not prayed aloud. In that case He would have done it inwardly.[3] He would not, therefore, have been less

[1] 'We might style it an "accommodation," if Jesus would not have thanked God out of a genuine impulse of His own feeling, and would have done it only because the people thought such a thanksgiving necessary.'—Ebrard, p. 355.

[2] Jesus' official prayer before His disciples is a type of this form of prayer.

[3] As He no doubt did in all His miraculous operations. There is no ground for making a distinction between this miracle and the ordinary

sure of His Father's help, nor have less raised Lazarus from the dead. Also, the witnesses of the miracle would have had to see in it a great sign, which might have led them to arrive at the conviction of His having been sent by the Father. But just now Christ will fain set it above all doubt that the Father had sent Him; and this very act of raising the dead shall definitely be the solemn sign attesting His divine mission. Christ means, very expressly and formally, to ascribe this miracle to the gift of the Father, and thereby to consecrate it to be the holy sign and seal to the truth that His whole mission is from God. He calls upon the Father to testify for Him in this miracle, and challenges the bystanders in this expectation to place themselves with Him in the presence of God. It is precisely in this form that His prayer is seen to have its highest significance: before God's throne for a great crowd of witnesses from Jerusalem, this prayer makes *His last and greatest miracle* (and therewith mediately all His miracles), according to an express compact which He establishes between the Spirit of the present Deity and the expectation of these witnesses standing by, to be a divine seal authenticating His mission from God.

This sign should therefore decide in the midst of this circle for the true character of His life. With what a throbbing heart may we suppose His faithful followers would there stand, trembling in anxiety and yet full of hope, and lifting themselves up imploringly towards God, as He spoke those words!

After He had thus distinctly marked the definite character of the transaction, He cried out with a loud voice, 'Lazarus, come forth!'

And the dead came forth, his hands and his feet bound

miracles of Christ, as if this were 'a miracle not wrought by His own self *through the divine power dwelling within Him*, but one wrought by God for Him.' This contrast misapprehends the peculiar character of Christ's relation to His Father. [On ver. 41, Beza (*Annot. in N. T.*) makes the following note:—'Num Christus hoc miraculum edidit, vel humanæ suæ naturæ distincte consideratæ vi, vel precariæ cujusdam Deitatis et extra ipsum positæ virtute, ut blasphemant Ariani? Neutrum. . . . Sed Christus sæpissime in his historiis, vim illam suam essentialiter divinam ad Patris personam retulit, non ut illa sese spoliaret, sed ut tanquam Mediator inter Patrem et nos, cum ea agens quæ sola Deitas agere potest, et Deum se esse demonstraret, et,' etc.—ED.]

round with grave-clothes, and his face covered with a handkerchief. Jesus gave the order to loose him from his wrappings that he might be able to walk unimpeded away.

With no peace imparted to him, and unsoothed, still looking out for his Master, had Lazarus sunk into the arms of death. With no peace imparted to them, with earnest longing, still looking out for their Master, had the sisters buried him. In his grave and over his grave had, on and on, a strange and mighty hope, conscious or unconscious, hovered and wrought. Nay, the spirit of Christ had itself, in still, deep sympathy, on and on, encompassed his death-bed, hovered about his tomb. And now when He was on the point of awakening him, Christ knew indeed that Lazarus was dead, but He knew too that the spirit that was departed, which in all the depths of its life had waited for its Lord, had listened for His voice, would be at once reached by that princely life-word of His even in the realm of the dead. With the unerringness of Divinity His all-shaking call penetrated down into that abyss of darkness. In obedience to His call, the soul of the soulless one flew back with longing eagerness to that innermost centre of the body wherein was its home; and there all the spirits of life woke up, and by a way along which they were welcomed and attended by a thousand hopes and prayers of friends, hasted forward to meet their Lord. The dead was raised to life, and the divine mission of Christ with this fresh and crowning miraculous work expressly sealed.

NOTES.

1. The hypothesis that Jesus restored Lazarus from what was only a seeming death, has most recently been confuted by Strauss in particulars (ii. p. 132, etc.), and at last by V. Baur (p. 138, etc.). Against Strauss' explanation, which even in this narrative finds only a mythical product, we may refer to V. Baur (p. 131). In respect to V. Baur himself, in his comments upon Strauss, he maintains, that this narrative can neither be regarded as a real history nor as a mythical legend, but must be altogether brought back to the Evangelist himself. In his view, this story likewise is a fiction designed to *illustrate* a position of Christology:—Namely, as, according to his notion, in the story of the healing of the sick man in chap. v. the divine

activity of Jesus which expressed itself in that miracle is conceived under the aspect of a power which both makes alive and is also that which judges; as in the miraculous feeding of the five thousand, in chap. vi., Jesus exhibits Himself as the divine principle of life; as in the restoration of sight to the man born blind, in chap. ix., He manifests Himself as the Light of the world; so here, in the raising of Lazarus, the divine principle of life with which Jesus is identical was meant to appear as operating in its absolute greatness, as a power which not only vivifies the sick, but also does away with death. In this way has the author referred to, in a very ingenious manner, combined the different acts of miraculous power which Jesus performed according to their ideal significance. In this he has certainly started again from the supposition, in which modern Manicheism finds its point of culmination, that where the ideal begins, there the real and historical ceases: a supposition which, as has been already shown over and over again, is the direct antipodes to the very fundamental dogma of the Christian faith. In this case, however, V. Baur, in his misinterpretation of the historical, goes to most particularly great lengths. He observes that the declaration of Jesus (xi. 25), 'I am the resurrection, etc.,' is the main and entire substance of the story, which is all that is to be cared for, 'to which everything beside is nothing more than the outward and accidental form, which, it is true, gives the idea a sensuous shape, but which is at bottom altogether unessential.' Nay, he goes so far as so affirm, that it appertains to John's peculiar way of representing things, to state the miracles of Jesus as taking place, not, as we find it in the synoptic Evangelists, only to meet cases of actual need, but solely for the sake of the miracles themselves, as being σημεῖα of δόξα. 'Therefore (we read) the object on which the miracle takes place does not present itself by accident, but is from the beginning only there for the purpose of being an object of miraculous operation. Thus, also, Lazarus behoves to die, in order that the miracle of raising to life may be performed upon him.' Can the perversity of a pseudo-criticism which is transcending itself go further? At this rate, the historical illustration, which the Evangelist (as we are told) makes the evidence for a certain dogmatic position of his, would appear stripped of the

smallest possible claim to poetic dignity, and to be in the view of our critic sunk down to the level of the coarsest woodcut which is to be found in a Nuremberg picture-sheet. Well deserving of notice, moreover, is the fact, that the same Evangelist who, according to p. 133, represents the miracles as the central points in which those beams of divine greatness and glory which issue forth from Jesus' person are collected and concentrated as in a focus;—who (p. 138) is viewed as inventing the miracles at any price to be σημεῖα of His δόξα, and as modifying any historical traditions which he may have had for that end;—that this same Evangelist turns round and (p. 86) 'holds a polemical and negational attitude towards a faith which is founded upon miracle,' and that the tendency of his writings is to show that true faith is a faith which is not brought about by signs and miracles which Jesus is seen to perform, but only by the word which is heard from Him. This same John (p. 96) places the σημεῖα as ἔργα in a point of view in which their specific character as miracles becomes a vanishing quantity! The three points in the narrative upon which V. Baur fastens, as proving that it is not a real history, are the following:—(1) The form of Jesus' prayer; (2) The tears which He Himself sheds over the departed; and (3) His saying that the sickness was not unto death. The first point, the form of the prayer, we have already considered above. In reference to the tears of Jesus, cp. ii. 87. The explanation of the third particular has incidentally escaped from our author himself, when he remarks, 'Jesus therefore here at once expresses the view, that He would at least not suffer the death of Lazarus to become a real, *abiding* death.'

2. The strongest objection against this being a narration of actual facts is found by 'criticism' in the circumstance, that the synoptic Evangelists know nothing of the raising of Lazarus (see V. Baur, pp. 128 ff.). This circumstance certainly has something enigmatical about it, since according to John the Twelve must have been present on the occasion. Indeed, this phenomenon is not to be explained by saying that the selection of miracles to be related, which we have in the three first Gospels, was in part an accidental one; nor again by saying that the authors of the first Gospels confined themselves to Galilean accounts, and therefore passed over this occurrence. In respect to the first solution, the selection appears to correspond

to the organic character of the several Gospels; in this respect, however, we might miss the narrative, especially in Mark. In reference to the latter, the synoptic Gospels record a miracle of less significance than this, and which took place about the same time, but which was wrought on Jewish ground,—the healing of the blind man near Jericho. This, to be sure, occurred in presence of the train of Galilean pilgrims. In this inquiry a point which stands foremost for consideration is, whether the three other Evangelists appear to know anything which stands in close connection with the raising of Lazarus, or not. If we really found that they knew nothing of a family in Bethany on terms of friendship with Jesus, this would certainly be a significant fact of serious importance. But we find that they do. They communicate features relative to the family of Lazarus which raise in our minds a presumption in favour of the narrative of John. Luke knows (x. 38) of the two sisters Mary and Martha, and of Jesus' friendship with their family; Matthew and Mark tell in the main the same story of the anointing with which Mary honoured her Lord shortly before His death, which John relates in close connection with what he has recorded respecting the raising of Lazarus (Matt. xxvi. 6; Mark xiv. 3; John xii. 1). And how much those particulars bespeak, which the three first Evangelists record of Lazarus' family! Mary and Martha appear in Luke with precisely the same characteristics which they betray in the narrative of the raising of Lazarus. That box of precious ointment, again, with which the woman in Bethany anoints the Lord, may almost be regarded as a token of the tending and anointing of some corpse, *which had been suddenly interrupted* (see Mark xiv. 8), like as the precious ointment with which she who had been a great sinner dressed the Lord gave witness of a sinfully luxurious life of self-adornment and vanity *which had been suddenly interrupted.* At the anointing in Bethany, we feel that here something must have occurred behind the scenes of no small importance. This person also must have been engaged to regard our Lord with gratitude by some most especial kindness. But why does Luke not tell the name of the town in which the sisters lived, thus giving our 'critics' room to infer that he did not know it *to* tell? Why do Matthew and Mark speak so indefinitely of 'a woman,' instead of mentioning Mary by name, while they yet record Jesus'

word, that wherever the Gospel should be preached her deed should be told for a memorial of her, thus giving the 'critics' room to suppose that they did not know the woman's name? These features give us to infer a certain degree of mysterious reserve in their treatment of Jesus' relations to the family in Bethany. And thus we are strongly swayed back to the hypothesis proposed by Grotius and Herder, viz., that any more particular divulgence of the facts of this story was guarded against, in order that danger might not accrue either to the still surviving Lazarus, who according to John (xii. 10) became an object of persecution to the Jewish hierarchs on account of the miracle which had been wrought upon him, or to his family; which in the later time when John wrote his Gospel was no more to be apprehended (see Strauss, ii. p. 154). Strauss, it is true, considers this hypothesis hardly deserving of a serious refutation; and recounts how it has been observed in objection to it, that 'the divulgence of this story among people living out of Palestine, for whom Mark and Luke wrote, could not have done any harm to Lazarus; that even the author of the first Gospel, supposing he wrote in and for Palestine, would hardly have passed over in silence a fact in which the glory of Jesus was so remarkably displayed, out of regard to Lazarus, especially since Lazarus, who no doubt had become a Christian, would (even if, which was an improbable case, he were still alive at the writing of the first Gospel) no more than his family have refused to suffer, if thereby the name of Jesus might be glorified.' This tissue of arguments overlooks a variety of circumstances, on which, however, much depends. As to what, in the first place, relates to the glorification of Jesus which resulted from this fact,—there was not so scanty a supply of miraculous works in His history, as to make it necessary, publicly and everywhere, to publish abroad every one of them even if numerous members of the Church should thereby be decidedly brought into danger. In the next place, though this event could not fail to produce in the circle of eye-witnesses then present greater sensation than any other miracle which Jesus wrought, yet when the account of it was given later in wider circles which were in part hostile, it was less calculated than many other narratives to extend among men faith in Jesus. And for this

reason: Jesus had wrought this miracle in the circle of His most intimate friends; it was beyond many others a family miracle; and when it was related, many both among the Jews and among the Gentiles might feel tempted to have recourse to the evasion, that the story rested upon a secret understanding between Him and His confidential associates. But, lastly, we must carefully distinguish between the formation of the synoptic tradition and the composition of the synoptic writings. In the time and under the circumstances that the evangelical tradition, out of which subsequently Mark and Luke drew their materials, was assuming its fixed form, the Church might certainly have good reasons for not speaking too openly of the great event in Bethany. The question was not merely one of delicacy towards Lazarus, who might thus easily have become an object of irreverent curiosity with many; but also one of delicacy towards the two sisters, who dwelt in a lonely town in the vicinity of the capital which was both the abode and the resort of no small number of persons infected with feelings of zelotism. Here was a trefoil (so to speak) of persons whose safety might easily be compromised,—Lazarus, who had passed through death and had been consecrated by a resurrection from the dead; the tender and large-hearted Mary; and the easily discomposed and easily distressed Martha;—requiring to be protected alike against the profane intrusions of curiosity and against an unhealthy fanaticism, by a certain degree of circumspection in the publication of the Gospel history. Hence might very well arise the circumlocutions which we find in these narratives: *a town*, when Bethany was to be spoken of; *a woman*, when Mary was referred to; *the house of Simon the leper*, when it was wished to indicate the dwelling of Martha. When, later, the synoptic Evangelists came to write, they, attaching themselves so closely as they did to the already fixed tradition of the evangelical history, were naturally carried away from the particular story of the raising of Lazarus, so as to leave it out altogether, even though by that time the motives, which formerly had led men to deal tenderly with the family at Bethany when narrating the Gospel history, might more or less have died away.

SECTION XXXVII.

THE DEFINITE RESOLUTION OF THE SANHEDRIM TO PUT JESUS TO DEATH. THE ABODE OF JESUS IN RETIREMENT AT THE TOWN OF EPHRAIM, UNTIL HIS GOING UP TO CELEBRATE THE LAST PASSOVER.

(John xi. 47–57.)

The impression which the raising of Lazarus made at Bethany upon the Jews of Jerusalem who were present was great, and productive of decided results. Many were unable to resist this testimony to the divinity of Jesus' mission: they became believers in Jesus, and went back to Jerusalem testifying on His behalf. But not even was this miracle able to break the obstinacy of Judaical feeling in the minds of all. It is true, no one could deny the fact of the miracle; nevertheless, the manner in which many conveyed the tidings to the Pharisees indicated a hostile tone of mind. The Evangelist distinguishes these in a marked manner from those who had become believers.

The tidings occasioned forthwith a meeting of the Sanhedrim. The Evangelist gives us a glimpse into the council-chamber. The discussion commences with expressions of utter helplessness. 'What are we to do?' they ask one another. That something must be done, seems to them clear; 'for this man (they say) doeth many signs.' It does not occur to them, that these many signs infer on their part the obligation to believe. In spite of those many signs, nay, precisely on account of them, they consider it to be necessary now to put Him out of the way. And, in truth, for political considerations, for 'reasons of state.' 'If we let him alone' (they say), 'then all will believe in him; and thus the Romans will come and take from us our seat of empire and our imperial people.'[1] Every one of these positions was a piece of gross inconsideration working in

[1] Comp. 2 Macc. v. 19, and Lücke, ii. p. 481. Even if ὁ τόπος is to be understood of the temple, yet in this connection it appears as the type of the city and country of the holy people, the locality of God's heritage. Comp. Heb. xi. 8. There is an intimate mutual relation between τὸ ἔθνος and ὁ τόπος. The first denotes *the people*, the second *the district merely*, in the highest sense, *i.e.*, the imperial people, and the seat of empire.

the service of a sham policy. But now there raised his voice in the college a man who with great haughtiness expressed his opinion as to how the matter was to be dealt with,—the high priest Caiaphas, the father-in-law of Annas. He was 'the high priest of that year,' says John, probably with a similar allusion to expressions current with the people to that which repeatedly occurs in his Gospel.[1] The orthodox public probably held in secret by the legitimate high priest Annas, who had been deposed, while it chose to designate his successors, named by the caprice of Rome, with bitter irony as 'the high priest of this or that year,' because they followed so quickly one upon another.[2] Caiaphas reprimanded his helpless colleagues in no mild terms. 'Ye know nothing at all. Ye do not consider that it is advisable for us that one man should die for the laity, in order that the whole people of God' (including the priests)[3] 'perish not.'

The opinion thus expressed was in its meaning and purpose a nefarious proposal founded on the principle that the end sanctifies the means. Under the plea that the welfare of the nation imperatively required it, Jesus was to be sacrificed to their vindictive hatred. This same sentence, however, admitted of being viewed in a higher sense, as an expression of that doctrine of salvation which teaches that the death of One is deliverance for all.

[1] See John iv. 5; John iv. 43; John v. 2, with the author's remarks upon these passages. These and similar indications, showing the intimate conversancy of the fourth Evangelist with the popular life of the Jews at the time of Christ, throw ridicule upon the pitiable enterprise of the sham 'criticism' which will fain make the Gospel come into being in the post-apostolic period. On the expression now before us, cf. Schweizer's *Das Evang. Joh.* p. 178.

[2] Josephus relates (*Antiq.* xviii. 2, 2) that Valerius Gratus, the fifth governor of Judea, took the high-priesthood from Ananus (Annas) and transferred it to Ismael; that soon after he set Ismael aside and made Eleazar, Ananus' son, his successor; that a year after he made another change, and now Simon became high priest; that when Simon had been a year in office, he compelled him to resign it in favour of Josephus surnamed Caiaphas. It is manifest how easily such desecrations of the pontificate might give rise among the Jews to the derisive appellation, *The High Priest of the year.* And although Caiaphas served the office for a longer time, in fact during the whole period of our Lord's ministry (see Wieseler, p. 184), yet St John might very well have continued to give him the designation, originating at first in the popular indignation, on account of its inward significancy.

[3] The first is λαός, the second ἔθνος.

To the Evangelist, therefore, this opinion which Caiaphas expressed, seemed in the highest degree noteworthy. It had a singular double aspect, of individual private malignity aiming to seduce into crime on the one side, and of the consecration of an office both priestly and prophetic on the other. Therefore John makes the observation, 'This he said not of himself; but because he was the high priest of that year, he prophesied, for Jesus was to die for the people; but not for the people' (of Israel) 'alone, but also that He might gather together into one the children of God who' (as Gentiles in the Gentile world) 'formed a vast dispersion.'

The high priests carried in their breastplate *Urim and Thummim, Lights and Rights; i.e.*, their breastplate was the highest symbol of the scope of their office, and consequently also of its dignity, and in especial of their call, in the ordinary contingencies of the theocracy, to announce God's light and right; in doctrine and discipline to utter, as occasion required, the word of decision. In this particular of their function they were identical with the prophets. Consciously or unconsciously, they declared the right (jus) of God.[1] Even if their judgments did not in the sense of human duty hit the right, yet they behoved still, in the sense of Divine Providence, to bring forth the right, the predestined. From the better of them it might be expected, that on the solemn occasion of their pronouncing a sentence of decision, they would with the deepest feeling of earnestness recollect themselves, and that thus, with the help of the prayers offered by the truly devout among the people, they would reach the elevation of prophets, and become sacred and self-conscious organs to which the Spirit of God might entrust a genuine utterance of God But even the worst of them in such cases could not help, though unconsciously, uttering some oracle in which a secret of Divine Providence betrayed itself. For if in their own personal volition they at this time were minded to yield themselves organs of the spirit of malignity, yet it was at that precise crisis in the affairs of the theocracy when the counsel of God was on the point of condemning the sins of men by means of their last, most decisive sin; of bringing to nought the purposes of malignity by means of a masterstroke of malignity; of bringing forth out of their seeming triumph

[1] Compare Lücke, ii. p. 486.

their overthrow, out of the seeming downfall of what was good educing a salvation beyond all anticipation. And this two-fold aspect of their high-priestly action could not fail then also, unconsciously to themselves, to come forth into view in the form of their solemn judgments. The double-aspect of their life and the double-aspect of their doing could not but show its impress in the double-aspect of their word. An irony of the divine justice mocking at the unprincipled contradiction in their life lay couched in the fact, that they nevertheless were compelled to express a sentence out of the secrets of God, whilst in their own moral consciousness they were making themselves prophets of Satan.[1] This phenomenon might very well occur in Israel more frequently about this time, when the 'high priests of the year' made their appearance, mere creatures of the Romans, who often owed their elevation to the high priest's chair to motives of a very worldly character.' In them the symbolical high-priesthood appeared in its deepest deterioration, in its lowest features; while the essential high-priesthood, the eternal in contrast with the high-priesthood of the year, had already begun to develop its spirit and its life. Now Caiaphas was just the man in whom the self-dissolution of the symbolical high-priesthood might be expected to perfect itself. And the very sentence which he now uttered in Sanhedrim we may regard as the word decisive of this self-dissolution.[2] As *the high priest* of that decisive year, he prophesied as was suitable to such a position of anti-high-priest as he held. According to his subjective consciousness, he prophesied as an organ of Satan—*as a Moloch's-priest, who advised to offer a violent sacrifice of a man for the deliverance of the people.* Thereby he had, according to the legislation of Israel, not only distinctly and absolutely forfeited his office and life, but also desecrated and disgraced the symbolical high-priesthood itself. But as the officially constituted high priest of Israel, he unconsciously prophesied

[1] It is a general truth, that the highest schemes of the satanic spirit upon earth are, under God's permission and guidance, ever overruled to bring on a decisive overthrow of evil, an especial furtherance of the kingdom of God. But most especially is this the case when the highest officials in the external institutions of that kingdom convert themselves into servants of the kingdom of darkness. And this cannot fail, in that case, to be marked also in sentences which they formally and officially pronounce.

[2] See Ebrard, 359.

out of the spirit of his office, which for the last time was now hovering around him in its most exalted character with a distinct influence over the framing of his expressions; so that, viewed in the luminous aspect which was given to it by the course of Divine Providence, it became an expression of the New Testament doctrine of atonement—an unconscious announcement of the atonement. He pointed to a new, real sacrifice, the sacrifice of a human life, which alone could bring deliverance to the people. Thereby before God, according to the theocratic law, the symbolical high-priesthood was extinguished, and the priestly dignity transferred from the high priest of the year to the eternal High Priest, who was now prepared to give up His own life as a sacrifice for the people. In this double shape, his sentence became an ironical utterance, in which the sovereignty of Divine Providence over the miserable obduracy under which he laboured, might be seen to mirror itself. 'For the true purpose of annihilating Jesus was through His death—which was here resolved upon, and which in another sense than Caiaphas meant proved a death of One for the people—utterly frustrated; inasmuch as Jesus by His death overcame death, and established His kingdom. And the coming of the Romans, which was pleaded as a pretext, was not averted, but, on the contrary, according to the divine judgment (Deut. xxviii. 49 ff.), was brought about simply through the rejection of the Anointed One.'[1]

The sentence of Caiaphas found concurrence with most of the members of the Sanhedrim. There were, it is true, individual adherents of Jesus in the college who kept from joining in this decision.[2] But after the first utterances to this effect, they would hardly dare to suffer themselves to be seen in the assembly under its present fanatical excitement. From this time there took place repeated deliberations, which tended to the conclusion of bringing the Lord to trial upon some capital charge.

Jesus soon learnt how matters stood. He knew that now He could not any more make His appearance in public without drawing upon Him His execution. No doubt, at this time His enemies would have been very glad to get rid of Him as quickly and as secretly as possible. But to Jesus Himself it was a clear

[1] So Ebrard, *ut supra*.

[2] See Luke xxiii. 50, 51.

point, that He should die in the midst of His people, and, in fact, at the rapidly approaching Passover. He knew what the slaughtering of the Passover-lamb signified for Him. He therefore considered it necessary to withdraw Himself for the present from the treacherous designs of His enemies, and to wait for the pilgrim-train going up to the Passover, in order then to attach Himself thereto. With this view He betook Himself with His disciples to the town of Ephraim, which lay several hours north of Jerusalem by Bethel, in the vicinity of the desert of Judea. He here lived in retirement, in the midst of an agreeable and fruitful district, which, by lonely and deserted valleys, and by bare stony heights, offering lofty views of far-distant scenery, was connected with the neighbouring rocky range called the Quarantana. Here He might pass the days undisturbed amongst a small circle of intimate disciples and friends, or else as a lonely anchorite in the wilderness. He was able thus both to withdraw Himself from the reach of His enemies, and at the same time, through the great road to Galilee which passed near, to remain in connection with His larger community of disciples and with the people. In addition to this, He had here a quiet watch-tower, on which He could wait for the Passover pilgrim-train from Galilee, and it may be also from Perea, which came above Jericho, to go out to meet it when the proper time should arrive.

But He had not many more days left for this retirement. That the feast of the Passover was near, might be seen in the advanced detachments preceding the proper pilgrim-trains which already were beginning to flock onward in considerable numbers. These ordinarily consisted of persons who had to attend to a sacrifice of purification in the temple: they had already at their own homes obtained from the priests a preliminary absolution from some form of Levitical defilement which they had incurred; but they needed, according to the prescription of the law, to have such absolution solemnly sealed in the temple. In this way they would qualify themselves to take part in the general celebration of the Passover by the whole people. These pilgrims of the Passover, however, seemed to busy themselves more with Jesus and the issue of His cause than with the rites of their purification. Knots of them would stand together in the temple, expressing their anxious expectation whether He

would come to the feast or not; and the apprehension that He would not come was also expressed, as it should seem, in a very lively manner. It is very conceivable, that among these purified persons there were some who had been relieved of leprosy by the miraculous help of Jesus. At all events, their tone of feeling seems to have been friendly to the Lord. But, however, His enemies likewise were looking out for Him with the utmost excitement of feeling. They had, therefore, already issued an order, that any one who knew where He was staying should report it, in order that He might be apprehended. Amidst this excitement of men's minds it was that the decisive feast of the Passover drew on.

NOTE.

The differences in the determination of the position of Ephraim, which we find between Jerome and Eusebius in ancient times, and again recently between (*e.g.*) K. von Raumer and Ebrard (see Ebrard, p. 360, note), evidently, at least in the case of the moderns, who do not hold by the simple statements of geographers, proceed from a presumption of mistaken exegesis; namely, the following, that Jesus in going from Ephraim must have proceeded to Jerusalem in a direct continuous route through Jericho. But there is no sufficient ground for maintaining this. On the contrary, it plainly appears from the course of the Gospel narrative, that Jesus, from His asylum near the wilderness, *i.e.*, from Ephraim, went as far as the city of Jericho to meet the pilgrim-train, and that after joining it He then journeyed to Jerusalem. Ephraim surely lay not far from Bethel, since it is more than once in the statement of historical occurrences mentioned in connection with Bethel. (See K. v. Raumer's *Palestine*, p. 187.) In respect to the site of Bethel, Robinson (i. 449) believes that he recognised it in the ruins of Beitîn. 'Bethel (he says) was a border city between Benjamin and Ephraim; at first assigned to Benjamin, but conquered and afterwards retained by Ephraim. According to Eusebius and Jerome it lay twelve Roman miles from Jerusalem, on the right or east of the road leading to Sichem or Neapolis (Nâbulus). From Beitîn to el-Bireh we found the distance to be forty-five minutes, and from Bireh to Jerusalem three

hours, with horses. The correspondence therefore in the situation is very exact; and the name affords decisive confirmation. The Arabic termination *în* for the Hebrew *el* is not an unusual change.' In this neighbourhood Robinson finds the proper hill-country of Ephraim, 'about el-Bireh, and farther north.' Not far from Bethel, eastward, Robinson passed a night in the village of Taiyibeh. Here the vicinity of the desert was plainly marked. 'Two or three nights before, robbers had entered the village and stolen several sheep. The desert towards the Dead Sea was said to be full of them' (i. 446). Sepp (iii. p. 153) is disposed to discover in this el-Taiyibeh the site of the ancient Ephraim. And yet, according to the passages which he has himself quoted, Ephraim lay in the valley, while Taiyibeh 'crowns a conical hill' (Robinson, p. 444). What Sepp adduces from Jewish writings respecting the extraordinary fertility of Ephraim certainly suits the neighbourhood of Bethel (comp. Robinson, i. 444–7). If we look for Ephraim eastward of Bethel (as we are induced to do by the notice of Josephus (*de bello Jud.* iv. 9, 9), according to which Vespasian, marching from Cesarea into the hill-country, first took possession of the toparchies of Gophna and Acrabatene, then of the little towns of Bethel and Ephraim, and then betook himself towards Jerusalem), we approach the foot of the rocky hills which run out from the rocky mountain-range of Quarantana by Jericho in a north-eastwardly direction (see Robinson, i. 555). As far back as in the neighbourhood of Taiyibeh we find beginnings of the desert; *e.g.*, a ravine 'overgrown with heath-like plants and with sage, intermingled with the fragrant Za'ter' (see Robinson, i. 444). A description of the desert itself as seen between Jericho and Taiyibeh, see in i. 572.

END OF VOLUME III.

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